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The Priest

Edited By Priests For Priests

Our Father Schmitz blesses the ashes...

February, 1958

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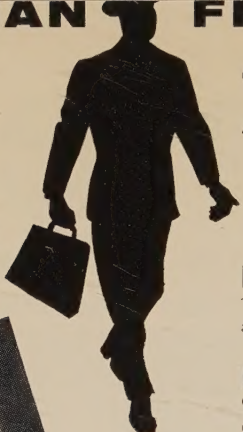

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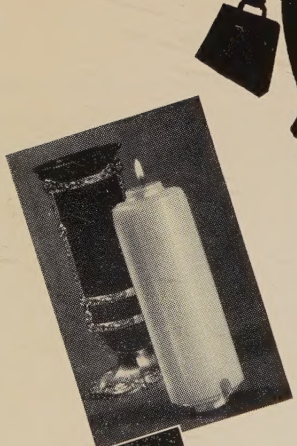

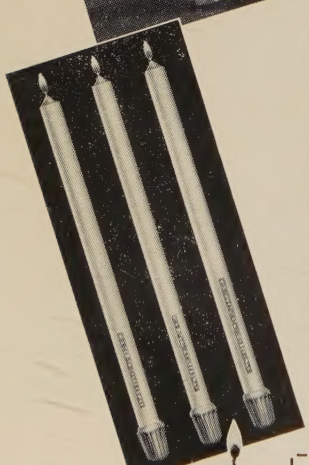

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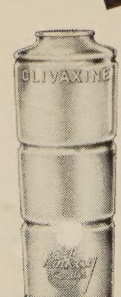

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TWO Benedictine monks of Conception Abbey, Conception, Mo., together celebrated 140 years of religious profession on November 13. They were the Rt. Rev. Phillip Ruggle, O.S.B., retired abbot of Conception, and the Rev. Peter Lussi, O.S.B.

Abbot Phillip and Father Peter, natives of Switzerland, pronounced their solemn vows on November 13, 1887, which is about one year after the oldest Benedictine priest in this country — Roman Homer of St. John's Abbey of Collegeville, Minn. Father Roman is five months older than Abbot Phillip, who was 92 years old on last April 10. Father Peter is 91.

(The oldest Benedictine monk in the United States, however, is Brother Franciscus Taton, O.S.B., of St. Gregory's Abbey in Shawnee, Okla. He was 94 on October 28, but was not professed till November 14, 1902.)

Abbot Phillip, after serving as pastor for a number of years and prior of the former foundation in Cottonwood, Idaho, was elected Abbot of Conception on May 10, 1922. He succeeded Conception's first (and only deceased) abbot, the Rt. Rev. Frowin Conrad, O. S. B. After reigning 15 years he re-

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signed January 13, 1937 to be succeeded by the current coadjutor abbot, the Rt. Rev. Stephen Schappler, O.S.B.

Abbot Phillip was active as a hospital chaplain in Yankton, S.D. till two months ago, and still says Mass daily.

Father Peter was a teacher of Latin, Greek and philosophy for fifty years at Conception and for a few years was subprior of the abbey. He also still says Mass daily.

A Contributor

FATHER Leo Trese is still hard at it. We understand that he will begin a new instructional series on the Mass in the *Young Catholic Messenger*, 32 articles for children from the sixth to the ninth grade. Perhaps you already know that Father Trese's weekly column appears in thirteen diocesan papers and that he is also engaged in writing a series of discussion-club texts for the Confraternity of Christian Doctrine.

Besides, we hope to get some more articles from his talented pen for our readers.

Built On Sand

THE October issue of Harper's Magazine had an article "Why Young Ministers Are Leaving the Church." The following section, under the subhead "Doctrinal Heresy," needs no comment of ours to point it up:

"But it is when one considers the plight of the ministers who are

THE PRIEST FEBRUARY, 1958 VOL. 14, NO. 2

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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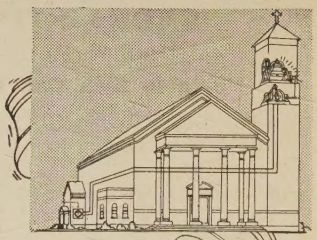

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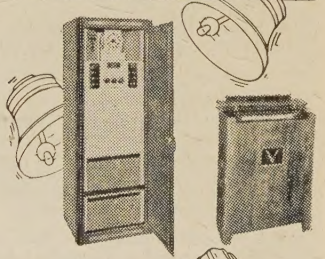

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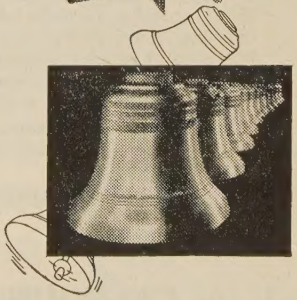

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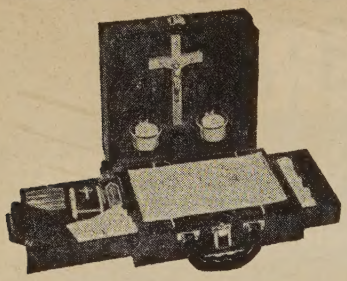

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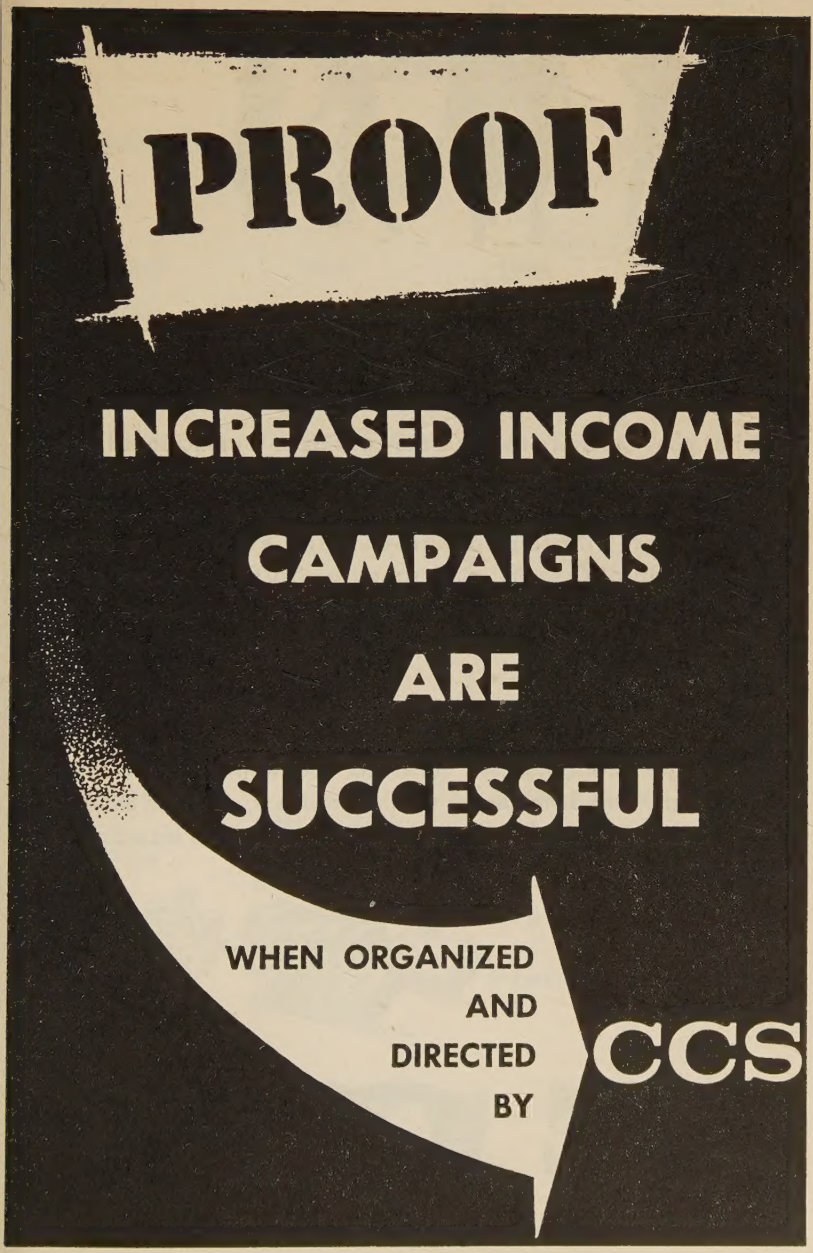
fitted for their profession that the more serious problems present themselves. One of them is the cleavage between the beliefs of the average churchgoer and his minister. The seminaries educate ministers far beyond the understanding and religious position of the laity. And while this is no doubt unavoidable and even necessary, the result is what amounts to two religions — a clerical religion and a lay religion. This was precisely the case in the 'heresy trials' which recently took place in the Lutheran Church. All of these trials involved younger ministers, recently out of seminary, and in each case the young minister's understanding of Christian truth conflicted with that of the church's laity and his older fellow ministers.

"Those churches which demand a literal subscription to such dogmas as the Virgin Birth, the Physical Resurrection of Jesus, the Deity (rather than the divinity) of Jesus, the Bible as the actual words of God, and so forth, are in for trouble in the coming years. Any young minister like myself who got out of seminary in the last ten or fifteen years knows this. It makes no difference whether he is a Methodist or a Baptist, a Presbyterian, an Episcopalian, or a Lutheran. A very large number of the ministers of my generation, regardless of demonination, have arrived at personal convictions about the Christian faith — through long wrestling and struggle—which are far more liberal and unorthodox than they would dare to admit in public. Many of their own churches and seminaries are aware of this, and most of them have no idea of what to do about it.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"To put it bluntly, they no longer believe in the Gospel, and no longer believe in the denomination they are expected to support."

Calling All Curates

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he would sit down and write him a letter of congratulation. The Electus, in his first flush of humility and magnanimity, if he did not reply with a personal letter to his hitherto unknown admirer, would at least put his name on the list for an invitation.

* * *

Some day our Catholic publishers are going to rid the Ordo of all the useless junk that now clutters it —Conspectus legum exstantium, notes on how to run Holy Week, what to do if a funeral falls during Forty Hours, if Forty Hours falls during Pentecost Octave, stuff that might apply to maybe one priest in five hundred. And, by the way, did you ever know of a real-life priest who took his ceremonies from the Ordo?

Or shall we ever see such a stream-lined, strictly functional Ordo? It looks very much as though all that useless padding is simply an excuse to extort an extra dollar from a "captive" market.

* * *

Information Booths at county fairs are becoming increasingly frequent. We see now that 20,000 pamphlets were distributed from the Legion of Mary's Catholic Information Booth at Pomona, California, in the first six days of the two-week Los Angeles County Fair.

* * *

The ultimate in pastoral vagaries was related to us by a missionary Father who claimed to have witnessed it in the Middle West: the Golden Mass.

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* * *

At a national parish up the line we were called in recently for a funeral and forced to endure that travesty — for a parish church — known as Chanting the Office. It was more like a dog-fight. But our eyes popped when we saw, instead of the six funeral candles, four blazing racks of votive candles pushed in on all sides of the coffin.

Which reminds us that we think the practice of burning seven-day lights in the graveyard is not only an abomination but a nuisance that smacks of superstition. How does one explain it?—Now, if the graves contained the relics of the saints . . .

We never look out over a cemetery at those hundreds of bottle lights like so many red eyes winking among the monuments, that we don't think of them as Masses unsaid, so much real, substantial help denied the Poor Souls — and the missionaries who would have said the Masses.

* * *

Footnote to church history from the London Universe: Cardinals have been wearing scarlet only since the latter part of the fifteenth century. Before that they wore the "royal purple."

It was Pope Pius IX who gave Bishops red birettas instead of black, so that he could distinguish them from the Monsignori on ceremonies. Then Leo XIII gave them skullcaps to match.

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THE latest estimate of the number of Jews in the world is 12,920,000 compared with 16,763,000 said to have been in the world before World War II.

The greatest number of Jews are said to be in North and South America, where 6,091,000 of them (over 50% of World Jewry) are said to reside. There are 5,200,000 Jews in the United States, nearly five times the 1900 figure. New York has 2,050,000 of them. There are 24 cities in this country with over 20,000 Jewish inhabitants. Of these, Los Angeles has an estimated 325,000; Chicago 262,000; Philadelphia 245,000 and Boston 240,000. The Canadian Jewish population has gone from 30,000 in 1906 to 233,000 in 1956.

David Goldstein, from whom we quote these figures, says they "ought to awaken a greater endeavor on the part of the Catholic laity within our American borders to further an understanding of the historic and present-day status of Judaism in relation to Catholicity."

Incidentally, all those figures are estimates, since the Jews are apparently allergic to statistics. Although the Protestants and Catholics are practically unanimous in asking for inclusion of a religious question in the decennial census, the Jews are vehemently and articulately opposed on the rather far-fetched ground that, as having to do with "an establishment of religion," it is in conflict with the Bill of Rights.

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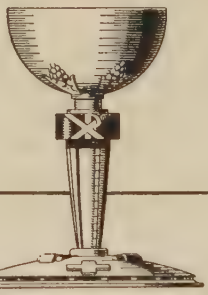
WE have spent the past month or so dipping into H. V. Morton's latest book, "A Traveller In Rome"—366 pages of sheer delight. The writer is immensely erudite, but he wears his learning lightly.

Where else would you learn the Pope's telephone number (not Vat 69, by the way) or the net Vatican income from postage stamps? Did you ever wonder which Pope began the present regimen of simplicity, living within the Vatican in a three-room apartment? Morton tells you.

He paints a picture of Clement XIV deciding to revive the pageantry of older days (this was 1764) and ride in state from the Quirinal to the Vatican. What a magnificent procession! First the horsemen in crimson and velvet and gold lace, then four Knights of the Guard, followed by the Grand Master of the Horse and the valets and macebearers of the Cardinals with their scarlet cloaks. Then, lest the Pope should tire of riding, came his empty traveling litter, with ten white mules in the shafts attended by grooms in red coats. Four mounted trumpeters followed, etc. This goes on and on. And finally the Pope:

"As he rode forward, administering the papal blessing, twenty-four pages walked beside him, dressed in cloth of silver, with white silk stockings and white plumes in their little round caps. The boys had been chosen for their birth



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and beauty and each one carried an object which the Pope might possibly need, and among them, most providentially as it turned out, was a spare hat; for, as Clement was passing the Arch of Septimius Severus, his palfrey reared and His Holiness was tumbled in the dust. He was uninjured and mounted again with a regal jest."

Characteristically, Morton tells us that among the Cardinals in this procession was Henry Stuart, Cardinal of York.

It was this same Clement XIV whom an 18th-century Scots parson tried to convert during a ceremony in St. Peter's. According to Morton, the preacher had convinced himself that the "whore of Babylon" in the *Apocalypse* was the Pope, and that it was his duty to go to Rome and win him over to Presbyterianism. He managed to get near the Pope during the ceremonies, and then called out in a loud voice:

"O thou beast of nature with seven heads and ten horns! thou mother of harlots, arrayed in purple and scarlet, and decked with gold and precious stones and pearls, throw away the golden cup of abominations, and the filthiness of thy fornication!"

By that time, the Swiss Guards had arrived in force, and the rascal would have done time in the galleys but for the intervention of the Holy Father, who, Morton remarks, seems to have been less shocked than anybody. "The Pope paid his passage home to Scotland and remarked that he was 'obliged

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to him for his good intentions and for undertaking such a long journey with a view to do good.' "

It will be nice meeting Pope Clement one day upstairs.

Paging at random through the book, we note that King Alfred the great visited the Pope — Leo IV — at the age of five. The Holy Father solemnly girded him with a sword and invested him with the dignity of a Roman Consul.

One could go on and on — but we suggest that you buy the book for yourself. Published by Dodd, Mead & Co., it retails at $6.00.

(To get the Holy Father on the telephone, just ask your long-distance operator to ring Vatican City 101.)

Perils of Sign Language

A widely beloved and venerated prelate likes to tell this story on himself. One day he was asked to give a talk to the inmates of an institute for the deaf and dumb. "How can I?" he retorted, naturally enough. But Sister assured him that another Sister would translate into sign language and that, since he was *de facto* an unusually gifted speaker, many of the charges at the home would be able to read his lips.

He began diffidently, shifted into high gear as he noticed a Sister to his right and a little behind him dexteriously translating his words,

Continued on page 168

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THE PRIEST

THE PRIEST FEBRUARY, 1958 VOL. 14, NO. 2

Editorial Comment

Speak Out, Silent People

"THESE are healthy, happy children," says Lillian Alexander, a pert New York City teacher, pointing to her sixth grade class. "Of course, they don't learn very much in school, but they're healthy, happy children," she adds with a smile. Miss Alexander was being interviewed by the *Wall Street Journal* shortly after the wild, even hysterical upset over Sputnik when the United States seemed to be laboring under some kind of compulsion to tear the Little Red Schoolhouse down to the ground and rebuild it. Miss Alexander does not think her pupils are stupid but she certainly considers them to be coddled. And what is of interest currently is that more and more teachers and parents and employers tend to share that same critical attitude. We do not think it too strong to say that there is an actual revulsion in the public consciousness against malpractices in the American schools. What it will lead to, or where it will end, or even whether it will just fizzle out like Sputnik itself, we can only wait to see.

Dr. J. L. Bohn, chairman of the physics department at Philadelphia's Temple University and a former public school teacher, puts it this way, "We've got to stop entertaining children at the lower levels and start teaching them the fundamentals. If they don't get that training early they'll never get it at all."

The fact is that basic teaching in what were traditionally considered necessary subjects and the very tools of life has given way to some kind of pseudo-psychiatric substitution of "adjustment" for old fashioned learning. Henry Hazlitt in *Newsweek* (every magazine now features educational topics) quoted from a 226-page report just pubilshed by the U. S. Office of Education comparing education in the Soviet Union and the United States. This study, as summarized by Presiden Eisenhower, shows that "when a Russian graduates from high school he has had five

years of physics, four years of chemistry, one year of astronomy, five years of biology, ten years of mathematics and trigonometry, and five years of a foreign language." In the United States, fewer than one-third of high-school graduates have taken a year in chemistry; only one-fourth have studied physics; only one-seventh have taken advanced mathematics. And we are far behind even in teaching foreign languages. Russian students learn more of all these academic subjects in ten years than ours do in twelve.

The Office of Education in 1951, published a table comparing "percentages of pupils enrolled in certain subjects in the last four years of public secondary day school" (high schools) "with the American situation of fifty years ago. As you might expect, the difficult subjects tend to disappear, to be supplanted by various forms of amusement. Here are some relevant figures and significant implied omissions:

Subject	1900	1949
Physiology	27.4%	1.0%
Earth science	29.8%	0.4%
Chemistry	7.7%	7.6%
Physics	19.0%	5.4%
Algebra	56.3%	26.8%
Geometry	27.4%	12.8%

While it would seem to us to be obvious that the neglected subjects are the ones children need if not only they but the United States are going to "adjust" to the world of 1958, one must be prepared to find the Office of Education approving this dangerous trend which it, with the N. E. A., has consistently promoted. "For the most part," it said, "the changes are in the direction of more functional education. They represent efforts to meet life-needs of increasingly diverse bodies of pupils."

The Happy Clam

The boss who desperately needs an answer to a pressing problem can hardly be gratified to learn that the assistant who failed him in a critical time is a well adjusted happy individual. For all we know, so is the clam. These things may look good in the setting of modern educational jargon but it is beyond us to conceive how in a period of world war and world-wide tension they bear any relation to reality.

"In traveling around the country in the weeks since the Sputniks were launched, I've been amazed by the number of people who have become excited about our schools," observed Paul Woodring, a former school teacher and education professor who now serves as a consultant for the Fund for the Advancement of Education. The brute fact is that people are frightened suddenly to have to face this failure on the part of the schools after having been lulled into a false sense of security for several decades by the Kilpatricks, the Childs and many other followers of John Dewey who are accustomed to

admire themselves periodically in public. A recent Gallup poll indicated that 70% of the people interviewed believed U. S. students should be required to work harder "if we are to compete with Russia."

President Logan Wilson of the University of Texas warned that "too much leeway is given youngsters in evading such fundamentals as mathematics, foreign languages and science. Extra curricular demands on student time — clubs, student newspapers, marching bands and drum majorettes — have become excessive."

The most recent plea of the Secretary of the N. E. A. for an enormous increase in federal funds — a billion a year and innumerable grants and pork barrel privileges — is little less than silly. American officialdom must one day learn that money is not the answer to all problems and that even on this level the elementary question arises of where the money is to come from. No educator can for long consistently ignore the role of the curriculum in anything that hopes to go by the name of school.

Here perhaps the case of New York City may be taken as somewhat typical, since the New York school system has for many years deservedly been recognized as above average. Over the past three decades, even here, there has been this same insidious softening of requirements. The 1922, first grade curriculum, for example, laid out a rigorous program which included the study of numbers through 100, addition, subtraction and fractions. Children also were expected to perform "exercises in silent reading" from a "first reader." Now, points out the *Wall Street Journal,* the New York City curriculum outline limits the study of numbers to 10 in the first grade, and notes that "most children" won't get to 100 until the third grade. Instead of delving very deeply into fractions or subtraction, the outline directs teachers to set up exercises in "concepts and comparisons." Among recommended exercises: making apple sauce, planning vacations and visiting the school boiler room — which teachers try to relate to the academic work.

One can readily sympathize with a veteran fifth-grade teacher in the Bronx who moans "we keep pushing things back more and more. My children formerly had mastered grammar and decimals by the time they'd finished the fifth grade. Now they are terribly retarded in grammar and are still on 'concepts' in math." After peeking inside her classroom door to check the behavior of her charges, she adds: "Of course, in painting, clay-modeling and sewing they're really in fine shape."

Good for What?

A typical retort to such sober thinking comes from a pro-

fessor of Education at Columbia Teachers College, "We're interested in training children not just to read but to read critically. We want to train good citizens for America." Good for what?

The strange case of Mortimer Adler comes to mind. In early December of last year, no man to dodge a fight, he told 500 San Francisco Boy Scouts that "the future of our country depends on your learning more than what the schools now require. A serious deficiency in the schools is that you're not given enough homework." Boos and hisses roared through the auditorium as youngsters forgot the Scout oath to be "friendly, courteous, and kind." Nothing daunted, he continued, "I would expect a sound amount of schoolwork would mean four to five hours of home study a day." More boos and hisses, but, this time, a scattering of applause. But his most noteworthy words are these: "I didn't intend to make you angry but you are no longer children . . . It is important that you do well because the future of this country depends on your generation."

Russia realized this quite some time ago. When Lenin took control over Russia what he destroyed was exactly the same type of traditional education that we had a half-century ago. What he substituted for it was exactly what we now have in the United States. It seems to be a somewhat unknown fact that the Soviets borrowed the so-called progressive school system of the late John Dewey and for a time hailed him as a prophet of the new order. But the Russians are a serious people who conceive of themselves as a race with a mission and as the people of the future. It was not long before they discovered that progressive education was a luxury they could ill afford. They ruthlessly (they do everything ruthlessly) scrapped the American nonsense and returned to the pre-revolutionary educational system of the Czars.

President Eisenhower really made only one point of paramount importance in his latest address on education so far as we could see, though we felt ourselves in general agreement with his observations. What should, however, be highlighted is this directive: "I wish that every school board and every P. T. A. would this week and this year make one single project their special order of business. This is to scrutinize your school's curriculum and standards; then decide for yourselves whether they meet the stern demands of the era we are entering."

Enemies of the Schools

The average member of the school board or the P. T. A., surprisingly, might find out that his investigations are by no means welcome. He might suddenly learn that he is not wanted in academic circles, that he

is viewed as an outsider and an intruder. In a notable series of three articles in the now defunct *Colliers,* Howard Whitman uncovered some startlingly aggressive reactions towards intruders on the part of the professionals. Said he, "I have seen innocent people castigated, ostracized in their communities, simply because they insisted that their children learn more in school. I have heard them called reactionaries, even Fascists, because they objected to the abandonment of report cards, or to lack of discipline, or to neglect of fundamental studies. I have heard conscientious citizens branded 'enemies of the public schools' simply because they opposed the stranglehold professional educators have achieved on some of our nation's schools. His article he entitled "Speak Out, Silent People."

Whether the silent people will speak out successfully remains to be seen; but they are speaking out more and more and perhaps efficaciously will to be heard.

Our chief fear, though, is that inertia will set in — that bane of American public opinion. Or that when the time comes that we have our own Sputnik, and the day cannot be far off, the impending sense of crisis will disappear and we will settle back into our accustomed lethargy. Or that some new thing will dominate the news and distract the fickle public. — G. J. G.

Vinum et Latinum

"Mary," said the Monsignor, "get a bottle of wine for this good Franciscan who has come to help us out over the weekend."

"Bonus vinus!" commented the Friar, sipping the wine.

Later the Monsignor got him another bottle.

"Bonus vinum!" now remarked the Friar.

An hour later, the Monsignor got him another bottle.

Quaffing it, the Friar exclaimed, "Vinum bonum!"

"Such different kinds of Latin," said the mystified Monsignor. "How come?"

"Tale vinum," replied the Friar, "quale Latinum." — John A. O'Brien, Notre Dame.

'Audience Participation' During Holy Week

ROGER MERCURIO, C.P., S.S.L.

A key to greater fervor

SINCE 1956 we have been celebrating Holy Week according to the new *Ordo* established by Pope Pius XII. The results have been most satisfactory, even in tne first year when a short notice allowed only a hurried preparation. Our churches were crowded. The number receiving Holy Communion surpassed all expectations in parish after parish across the nation. The same success was reported last year. The new Holy Week liturgy has been a great success.

A great success indeed, but not necessarily a full success! Much still remains to be done. The pastoral ideal of Pius XII demands an active participation by the congregation. The liturgical directives of the *Ordo* present norms for achieving this. The new Holy Week will be a full success only when the people earnestly associate themselves in the rites and ceremonies of these holy days.

As we reread the Instruction of the Sacred Congregation of Rites and the rubrics of the *Ordo,* how many times are we not told that the people should actively participate in these ceremonies? We note the frequent repetition of the phrase *omnes respondent* in the rubrics! Can we truthfully say that these directives have been everywhere realized? If not, then we cannot speak of a fully successful Holy Week!

We are now preparing for our third Holy Week. The goal that lies before us this year is the achievement of greater active participation. How can we accomplish this?

Active participation depends primarily upon instruction. Our people must become more and more acquainted with the purposes and inner meaning of the liturgy of Holy Week. To acquire such knowledge they rightly look to the priest. During the season of Lent we should make sure that the people are given the instructions they need. Such explanations are the very groundwork of a vital lay-participation.

A second duty is the careful training of the altar boys. This assures a dignified and religious performance of the ceremonies. The servers should be drilled to respond intelligently and smoothly to the summons of the Master of ceremonies. This emphasizes the particular

---

Father Roger writes from the Passionist House of Studies in Louisville.

need of preparing some older boy or seminarian (if a priest is not at hand) to act as *Caeremoniarius*. Then the younger boys can be put on the alert to follow his instructions. Moreover, if there are enough boys, different groups can be assigned for various days. No matter how much time it takes, the majesty of God requires that the liturgy measure up as for as possible to His infinite goodness and holiness.

Attention must also be given to the choir. Here again, it would ease the burden if different choirs sang for different days. For example, the boys' (or children's) choir could sing on Palm Sunday and Holy Thursday, the adult choir for Good Friday and the Easter Vigil. The talents of the choir will govern the selection of the music, as well as the amount of time necessary for practice. It is always preferable to render simple melodies well, rather than to struggle through more difficult selections.

Nor should the ushers be forgotten. They should be ready to manage the crowds in an orderly fashion, especially at the time of Holy Communion and the veneration of the Cross. If the ushers are acquainted with the sequence of the ceremonies, they can assist greatly in the smooth running of the service.

This training of servers, choir, and ushers is presupposed for every orderly liturgical ceremony. Such training together with instructions for the people makes it possible to introduce active lay-participation.

The Congregation

In any given parish the extent to which the congregation can actively share in the services depends on various factors. Some parishes already have congregational singing, the dialog Mass, etc. In such places it will be practically routine to unite the people with the ceremonies of Holy Week. At the other extreme are those parishes where very little attempt has been made to give the people a share in the divine services. In such cases, much more work will be demanded. The directives of the *Ordo* may remain a distant ideal for some years to come. But a start must be made!

Most Catholics today should be familiar with some of the responses at a liturgical service. Many of the men have served Mass as boys. Frequently the women have sung High Masses when in the choir. Very many use a missal. In fact, all things considered, there should be little problem in getting the congregation to make some of the responses during the Holy Week services.

Such would be a congregational *Amen* to the various orations, the *Ora pro nobis* to the invocations of the Litany of the Saints. Many should be able to join the choir in sing-

ing the familiar *Pange lingua* on Holy Thursday evening. The eagerness with which the people recite the Latin *Pater noster* on Good Friday in so many parishes should convince us that it can be done.

More than this should be striven for. Effort should be made to have the people making all the responses and singing other hymns. Holy Week affords the opportunity of introducing congregational singing of the common parts of the Mass. If the people are well instructed, they will be eager to sing the Easter Vigil Mass. They will not even notice the sacrifices involved.

Practice Is Necessary

All this, of course, presupposes practice on the part of the congregation. A few moments at the end of the weekly Lenten services can be devoted to learning a hymn or repeating some of the responses. The various parish groups could add such "Holy Week Preparation" to the agenda of their regular meetings. With such helps the people will be singing, gladly and prayerfully.

During the actual Holy Week services a select core of singers should be placed at strategic points in the church in order to lead the others. For these first few years, moreover, there should be a trained announcer. He will invite the people to sing or to make the responses. Such an announcer is necessary. Experience shows that it is not enough to supply the people with Holy Week books, or urge them from the pulpit on preceding Sundays or make announcements in the parish bulletin. The people need a personal invitation at the ceremonies themselves. There is no reason why a seminarian or even a trained layman cannot do this, provided an extra priest is not present. Such a leader will encourage and coordinate the active participation of the faithful.

We come now to the individual days of Holy Week. What can be done to give the congregation a greater share in ceremonies of each day?

All realize that a real Palm Sunday Procession with the entire congregation taking part is practically out of the question for many parishes. Our crowded Mass schedule will not allow sufficient time for such a ceremony. But advantage should be taken of the permission to hold this service in the afternoon hours. Besides, if the blessing were held in front of the school or rectory, there would be no great problem in having all the people march in the procession through the yard into the church for Mass. Such a procedure is explicitly allowed in the modifications of 1957. With the procession beginning outside and in the afternoon many more will be able to take part in the entire ceremony and to assist at the Mass. Of course, those who

were unable to take part in the liturgical service should be invited to obtain the blessed palm afterwards.

Quite a few churches have already used the permission to distribute the palms before the blessing. This removes any interruption in the ceremony and also permits those who wish to provide their own palm or branches.

During the procession the congregation should be singing. There is nothing so dull as a parade without a band! What can be said of a Palm Sunday procession in which men and women walk in complete silence? Surely this is not "the public testimony of love and gratitude to Christ the King" that the Instruction speaks of. The people should be taught the *Gloria laus,* a simple Gregorian *Sanctus,* or some easy refrain like the *Christus vincit.* But, by all means, have them sing!

There is no reason, indeed, why the singing should stop at the door of the church. If the people sang at the procession, why not also at the Mass which follows? What better opportunity of introducing a congregational sung Mass! Perhaps eventually the people could be trained to join the deacon (or priest) in singing the *turba* parts of the Passion. At least a start could be made by having the choir join in this role (of course, with a third deacon or priest). Gradually the people will become familiar with the melody and later on will want to take part in the solemn chant of the Passion.

The Holy Thursday Procession

On Holy Thursday the procession to the Repository should be shorter than is usual for this occasion. After all, this is the vigil of Christ's death, not the close of the Forty Hours' Devotion or the feast of Corpus Christi. There are several reasons for a shorter procession. First of all, many of the people (and this includes the children) are fasting. If the ceremonies are unnecessarily long, the evening meal will be notably delayed. Secondly, the *Ordo* highly recommends the Mandatum service and gospel homily. It does not seem right to omit these in order to put extra frills on something else. All things considered, the answer to the length of the Holy Thursday Mass and the delay of the evening meal can be found in shortening the procession.

Of course, if the people are singing during the Mass and procession, the entire service will even seem short. They will be more than willing to make a sacrifice in delaying their evening meal if they have a real part in the Last Supper of the Lord.

The Good Friday liturgy calls for much active participation. According to the rubrics the people are to respond to the orations, sing the *Venite*

adoremus at the unveiling of the Cross (this will require special practice), venerate the Cross, recite the *Pater noster*. The greatest act of participation on this day is, needless to say, the reception of Holy Communion.

As on Palm Sunday, the congregation may be able to join in the *turba* parts of the Passion. Special care should be given to the *Orationes fidelium*. First the celebrant announces the intentions in a clear, loud voice. Then all kneel for silent prayer. Finally, the deacon gives the signal to rise for the oration, to which all answer *Amen*. The pause for private prayer is important. If time is given for it, the people will feel that they do have a real part in these beautiful orations. Certainly this pause should last longer than a simple genuflection! Let the deacon wait until all have knelt and the entire church is hushed in silence, before chanting his *Levate*. It might be well to recall that whenever such silent prayers are prescribed (as at the *Memento* at Mass), rubricists advise that they last for the length of a *Pater*. A briefer pause during these Good Friday orations would be meaningless.

Veneration of the Cross

Many parishes will of course find it necessary to abbreviate the veneration of the Cross according to the modified rite permitted by the Sacred Congregation of Rites. However, the individual veneration ceremony is most impressive. Pastors will endeavor to follow it wherever it is possible. If two sizeable crosses are held by two groups of servers, if the people are directed by the ushers to come up the center aisle and return by a side aisle, if all genuflect promptly and remain standing as they kiss the cross, and if the Congregation sings during the rite, most will wish to retain this important act of lay-participation.

When the crowd is too large to permit the individual veneration of the cross and the church is too small to accommodate all the people, then it would be advisable to provide for the overflow in the parish hall or basement of the church. There a priest can read the Passion, preach, recite prayers, lead the singing. At Holy Communion time these persons will be conducted into the church (by the ushers) in order to receive Holy Communion, and then return to the hall or basement for a final thanksgiving and perhaps veneration of the cross.

The Easter Vigil is the climax of Holy Week. Its success depends upon the share the people take in the rites and prayers.

There are different practices for the preliminary blessing of the fire. Some would suggest that the people assist outside,

others would recommend that the congregation remain in the darkened church awaiting the entry of the lighted Paschal candle. If the first method is followed, one should make sure that all are in the church and have their candles burning before the church is illumined. The second method is perhaps more practical for a large parish, and is in itself quite impressive. Needless to add, all should sing out their *Deo gratias* to the triple *Lumen Christi!*

The candles are kept burning during the entire *Exsultet,* and lighted again for the renewal of the baptismal promises. The lector should read the prophecies (or lessons, as they are now called) in a loud, clear voice, so that all can follow with the aid of their Holy Week books. At the *Flectamus genua* all kneel and pause for silent prayer before the celebrant chants the oration.

The blessing of the baptismal water takes place in the sanctuary for all to see. These inspiring prayers should be read or chanted distinctly so that the people can readily make the required responses. During the Litany of the Saints the congregation answers each invocation.

The Vigil Mass that follows will be an anticlimax if all the singing is performed by the choir. On this night especially the congregation should sing the common parts, particularly the joyous *Gloria.* The rubrics of the *Ordo* say that all should respond to the three glorious *Alleluias.* What a cry of joy after the long ceremonies of these holy days!

Need we add that Holy Week should close with a grand Easter morning Mass with congregational singing? May the people reap the joy and triumph of this morning by adding their voices to the praise of the Risen Christ.

Pastoral Instructions

By way of conclusion we add once again that the methods of active participation (outlined above) must be preceded and followed by pastoral instructions. Without such repeated explanations the participation of the faithful in the ceremonies will remain too external. Frequent preaching gives meaning and vitality to any effort to bring the people into the greater union with the rites of Holy Week.

All this demands work of the priest. Where will he find the time to prepare his people? Confessions have to be heard, converts instructed, marriages rectified and parish debts paid off. All these, and now yet more!

Such problems are not an excuse. In fact, they are the very reason why Lent and Holy Week must mean more and more to the faithful. The very purpose for this active participation in the rites of Holy Week is precisely the renewal of the Christian spirit.

Forced Unionism': A Reply

JOHN F. CRONIN, S.S.

The case for compulsion

THE average reader of Father Coogan's article on "An End to Forced Unionism" in the last issue of THE PRIEST is left with several definite impressions. First, he gets the view that the worker who, under a union shop contract, is required to join a union may at the same time be forced to support activities that offend his conscience. Secondly, he is left with the conviction that our neutral unions are unsuitable for Catholics. The main support for this statement is the Quebec Pastoral Letter of 1950. Finally, the reader is given the views of a number of students of the labor movement, mostly those well disposed toward unions. These quotations indicate that the writers are concerned with secularism within unions and/or that they oppose the closed shop. The present writer is among those quoted.

In view of the fact that your reporter has consistently opposed right-to-work laws, he finds himself in an embarrassing predicament. He appears to show serious inconsistency in supporting compulsory unionism and at the same time attacking the organizations to which the American worker is forced to belong. Nor is this writer alone in his predicament. In his company is Jack Barbash, until recently a union economist; George Meany, still connected with the labor movement; Ed Marciniak, a well known friend of labor; Father Carey, S.J., Father Comey, S.J., and the late Monsignor John A. Ryan.

Even worse, the hierarchy of Quebec seem to be equally inconsistent. They currently are permitting the Catholic unions of that province to engage in merger negotiations with the "secularist" unions of the A. F. of L.-C. I. O. This is all the more embarrassing, since the Quebec Pastoral spoke of the "obligation for workers . . . to exercise this right" [to join unions]. In the next paragraph it repeats that "there exists a moral obligation to participate actively in one's economic organization." If no Catholic unions remain in Quebec, one shudders at the fate of workers who read the above quotations.

Of course, it is possible that the students and bishops quoted are not completely inconsistent. Surely the Catholics in the list of authorities cited would be even more emphatic in urging all men to join the Catholic Church. Yet one could easily assemble from pastoral letters,

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retreat sermons, and similar sources a long series of quotations that could leave wrong impressions when taken out of context. If a Lenten pastoral, for example, were to dwell upon the dangers of worldliness among Catholics, it could be quoted in such a way as to leave the impression that the Church also is a hotbed of secularism. Indeed, the *Converted Catholic* and its ilk frequently use quotations this way.

Those of us who are friendly toward the labor movement never carry our feelings to the point where we confuse a trade union with a Holy Name society. We know that American unions reflect rather accurately the moral tone of our nation. That means that they have within their ranks a mixture of the good and the bad, that they contain idealists and crass materialists, and that some leaders have betrayed their trust while others may be uncanonized saints.

In this regard, they are no better or no worse than any other neutral economic organizations. Doctors, lawyers, businessmen, and farmers also belong to groups that are neutral in regard to religion. Catholics in such groups must occasionally meet with those whose standards they deplore. Undoubtedly they also meet with others whose ideals are exemplary. If Will Herberg were to write of leaders of such organizations, he could probably say, as he did of their labor unions, that "their outlook on social questions and the relevance of their religion, if they have any, to their . . . concerns never so much as enters their minds."

Secularism Everywhere

In other words, the American Catholic, no matter what his occupation, is confronted with the challenge of secularism. Moreover, he often has little real choice in regard to joining the economic association representing his business or profession. Membership may not be compulsory by law, but it often is a practical necessity.

Is this necessity to be deplored? Here we raise a question that is as old as Christianity itself. The relationship between the believer and the nonbelieving world was treated in the Epistles. It has been debated throughout the centuries. Some carried their opposition to the world to such extremes that they defected into heresy. But within the confines of orthodoxy, there have always been two currents of thought. One counseled abstention and even flight, lest the purity of faith and morals be sullied by sordid contacts. The other held that believers should be a leaven, working within the world to raise its standards and to win converts to the truth.

These currents of thought correspond to different temperaments. Some look for perfection and criticize conditions

when they do not find it. Others expect to find human weakness and seek to improve what is imperfect and limited. We have revolutionary reformers and, if we may coin a phrase, patient putterers. There are those who favor the direct, slashing approach, and others who find society too complex for such tactics. These approaches, to repeat, are matters of temperament. They do not fit into socio-economic labels — we have types in the right-wing, the left-wing, and the center.

Embattled Unionism

Today unionism is under fire for its imperfections. Yesterday it was the United Nations, and two decades ago it was the business and financial communities. The sweeping condemnation, the slashing attack, the well placed insinuation — all these are familiar weapons of polemics. And they are not easy to encounter, as any priest who tried to defend the Church against such weapons well knows.

In this context, let us examine American unionism and particularly forced unionism. Our American unions are neutral in matters of religion and ideology. In this regard they differ sharply from unions in much of the rest of the world. Many European unions, for example, are Marxist in inspiration. This writer has spoken before hundreds of their representatives who have come to Washington on exchange missions. They are amazed at the close relationship between religion and the labor movement here.

In addition to those addressed formally at orientation courses, scores, perhaps hundreds, more have come to the N. C. W. C. to discuss problems in a more leisurely fashion. Some have even sent articles back, written in their home publications, commenting upon the informal friendliness of the American clergy in regard to labor representatives. At times, they have graciously stated that they would welcome similar contacts in their native lands. Be that as it may, there has been a long history of Marxism and anticlericalism in many foreign labor groups.

These points are relevant to the concern of the popes and European hierarchies in regard to Catholic unions and compulsory membership in Marxist unions. It was news recently when a Socialist publication in Vienna reprinted a message from the Archbishop. But it is routine in the United States for bishops and even cardinals to address labor conventions. Labor publications freely quote Catholic sources. In a word, the "neutrality" of American labor reminds one of the quip attributed to Irishmen during the Second World War: "Sure, we're neutral, but who are we neutral against?"

The neutrality of American

labor has not prevented it from taking the lead in a world struggle against communism. Immediately after the Second World War, the A. F. of L. dispatched representatives to Asia, Latin America, and Europe to rally the free trade unions against Communist inroads. In this regard it was two years ahead of the Marshall Plan and even further ahead of our all-out effort to fight Communist infiltration abroad. Even today, President Meany takes a sterner stand than does our government in regard to Iron Curtain exchange programs. No visiting delegations are received in his offices, even though they have been feted by universities, farm groups, and most other elements of our nation. We do not criticize these latter groups, but we note that American labor, rightly or wrongly, will not meet with Communists.

House-Cleaning Under Way

Labor has reacted strongly to the revelations of union corruption. Its expulsion of the Teamsters was an act of moral courage not often found in large organizations. American political parties have often sheltered violently opposing wings. Many of our Protestant churches comfortably embrace incompatible schools of thought. Some ministers believe in the divinity of Our Lord and others do not, yet they may successively occupy the same pulpit. Probably it could be argued that labor should have acted sooner. Likewise, the Council of Trent was a century too late to stave off the Protestant Revolt. It often takes, to use political language, "a legislative history" to bring about action. To know that evil exists is one thing. It is quite a different matter to be able to prove it publicly and dramatically so that action becomes possible.

Many of us cited in Father Coogan's article took active part in the beginnings of the mass industrial unions of today. We knew the conditions that provoked union organization and the bitter reprisals vented against early leaders. We know that the mass labor movement, despite its tremendous power, is still too young to have won willing acceptance from all of American management. Conditions have changed radically since the 1930's. But we doubt that they have changed enough to make unionism unnecessary as a bulwark of labor's rights.

Few Free Loaders

It is in this context that the union shop and right-to-work legislation should be discussed. The union shop is not *per se* a necessary end of labor activity. Cardinal Griffin and Msgr. Ryan rightly contend that the labor movement is healthier when its membership is composed exclusively of voluntary members. Many union leaders in the United States have said the same thing. Arguments against "free loaders" have val-

idity, but when union-management relations are sound, there are few free loaders.

Nor does the case for the union shop depend upon the existence of an obligation to join a trade union. One can reject or qualify such an obligation, and still oppose right-to-work laws. Finally, one can oppose such laws as contrary to sound public policy without pinning upon them the label "immoral." Technically speaking, an enactment contrary to the public good might be called immoral. But this is a strong term to use when discussing a debatable matter of political prudence. We agree with Father Connell in this regard. But we also feel that he has left himself open to misunderstanding if he implied that a person, acting on Catholic principles applied in the political and economic order, could not thereby reach a conclusion that such laws are bad policy and hence to be rejected.

Theologians do not hesitate to apply general principles to concrete cases in other fields, such as boxing, servile work on Sunday, the amount of meat that may be eaten on Friday without serious sin, and the absolute and relative amounts that constitute grave theft. They have an equal right and duty in the social field. As Catholics, presumably we all accept the papal teachings on the right of workers to join unions and also upon the desirability of labor-management harmony. These are moral statements and we do not see how Catholics can question or even qualify papal teaching on such matters.

If then, one could argue that right-to-work laws interfere with legitimate union organization and with the promotion of labor-management peace, one would have a presumptive case against such laws. The method of reasoning used does not seem to be any different from the method used in applying other moral principles. The conclusion reached could be rebutted by either of the two ways. One is to deny that right-to-work laws have such effects. The other is to admit or even *transeat* the charge made, and yet argue that more important reasons compel us to have such laws, even though they may have adverse effects.

Problems of Union Leadership

We believe that there is substance in both the charges made against right-to-work laws. In the first place, compulsory unionism is often necessary to protect the very right of labor to organize, in spite of assurances that these do not hinder such organization. Certainly right-to-work laws do not *per se* prevent unions from organizing. But in the context of employer hostility to unions, they offer a formidable weapon against organization.

Union organization against a hostile employer is an expen-

sive and complicated process. It requires a persistent campaign to overcome the fear on the part of workers that they will lose their jobs. Once a majority is convinced, and signatures obtained, the union may petition for an election. At this point the employer could discharge the workers who are most actively pro-union and thus intimidate the rest. The union has no alternative but to press unfair-labor-practice charges. This can mean a delay of several years through the NLRB and possibly the courts. In the meantime expenses mount, workers leave for other jobs, and the union is forced to continue organizing under most unfavorable circumstances.

If the union finally succeeds, it must still continue organizing in order to make up for members lost through normal turnover, as well as those who backslide through fear of the employer. The only way this process can be stopped is by the union shop. Then the workers know that their union is secure and the union itself can be spared the suicidal drain of continuous organizing campaigns. If there is a right-to-work law in the state, then the union might as well give up.

This is the critical prudential problem that leads to advocacy of the union shop. Cardinal Griffin did not confront this problem, since English employers have long since accepted the principle of unionism. If American employers were equally willing to accept unions, one argument for the union shop would cease to exist.

Must Emphasize The Negative

A second argument for compulsory unionism is related to the first. If the union must be continually organizing to retain its status, then it is difficult if not possible to achieve harmonious union-management relations. The reason for this is quite simple. Unions organize by emphasizing the unredressed grievances of workers. Hence an organizing campaign is bound to stir up and stress differences between workers and management. Only when the status of the union is finally settled can it devote its energies to constructive relationships with the employer.

Because of this fact many employers oppose right-to-work laws and have so testified before state legislative committees. The National Planning Association study of outstanding cases of union-management harmony discovered that union security was a favorable factor in nearly every case. Possibly some employers may convince the union that they are friendly and co-operative and hence the union shop would not be necessary in such cases. In fact, however, most employers who accept unions without reservations prefer the

union shop to formalize their attitude.

These arguments, given the climate of American business, particularly in the very areas where right-to-work laws exist, seem to indicate that such laws do hinder or even prevent union organization. They also make it more difficult to achieve stable and peaceful labor-management relationships.

But what of the argument that we need these laws to prevent union abuses, even at the expense of the evils just cited? The answer is that they do not prevent abuses. Recent revelations of Teamster tactics in Tennessee show that they were no help in this situation. Furthermore, there are much more direct methods for preventing the abuses uncovered in Congressional hearings. Some of these will come before Congress during the present session.

We neither defend nor condone union abuses. We are on record condemning such evils and advocating the strongest possible remedies, legislative and otherwise, designed to remove these evils. But we do not consider right-to-work laws as suitable means to curb abuses. We think that they bring about more evils than those they purport to cure.

Finally, to save much correspondence to the editor and this writer, this is not a complete study of the problem. For points not covered here, one might consult the current *Proceedings* of the American Catholic Theological Society.

Teen-Agers 'Going Steady'

"Going steady" by high school students is so serious a moral problem that Cardinal Mooney of Detroit has ordered a series of three talks from every pulpit in his archdiocese. Moreover he has directed confessors to be more strict in refusing absolution to boys and girls who obviously make no real effort to stop necking, passionate kissing and other immoralities. He counsels that no one should "go steady" unless there is a reasonable chance of a Christian marriage within two years.—The Family Digest.

Loras: Saintly Pioneer

The first Bishop of Dubuque

RAYMOND GRIBBIN

TO most priests of the United States the name of Loras is associated with a college in Dubuque, and only remotely with the man for whom that college was named. This is not surprising. After all, this is the centenary year of the death of the man Loras, and many things have changed since his time. Yet Mathias Loras, first Bishop of Dubuque, son of a martyr to the French Revolution, friend of the Cure d' Ars, scholar, and pioneer remains one of the proudest boasts of the Catholic Church in North America.

The man who was to take his place with Dubbs, Cretin, Bruté and the other great missionary bishops was born in Lyons, France, on August 30, 1792. His father was Jean Mathias Loras, founder of a still thriving commercial house, his mother Etiennette Michallet. Young Jean Mathias was the third of eleven children, but before the eleventh child was born the father had already died under the guillotine. Two of the future Bishop's brothers and two of his sisters were also to be executed before the fury of the Revolution would be spent and Lyons would again be a truly free city.

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Despite the loss of her husband and children, and the destruction of the family business, Madame Loras kept her family together and began to rebuild. Severe in outward appearance and a shrewd business woman, she was nonetheless a woman of deep devotion and was beloved by all who knew her well.

From her young Mathias received a strong faith and much of his early education. When he was eleven his mother sent him to a presbytery school at Ecully, not far from Lyons. Here it was that Mathias met a boy six years his senior, but much less gifted than himself. Once, in a fit of anger, Mathias struck the big boy, who restrained his own anger and asked pardon for his stupidity. In the face of such humility Mathias' own pride crumbled and he threw himself into the arms of Jean Vianney, sobbing.

The two became close friends, meeting frequently in later years. It was Loras whom the sainted Cure called to Ars in 1823 to dedicate a chapel in honor of St. John the Baptist.

While he was at Ecully Mathias Loras' vocation became clear to him. He thought at first of entering the Society of Jesus, but eventually entered the seminary of St. Irenaeus at Lyons. His professor of dogma

here was Ambrose Marechal, later Archbishop of Baltimore, and one of his fellow-students was James Whitfield, the Englishman who would one day succeed Marechal in Baltimore.

Appointed Seminary Rector

In 1814, as a deacon, Loras was sent to the seminary at Meximieux to teach and to continue his own studies. He was ordained at the age of 23 and was invited to stay on as a professor. The very next year he was appointed superior of Meximieux. The seminary flourished under his care, reflecting so much of his obvious talent that he was later made the superior of the still more important seminary of L'Argentiere.

It was while he was at L'Argentier that Mathias Loras met Bishop Michael Portier, of Mobile, Ala. Bishop Portier had come to France to recruit priests, and his straightforward approach appealed to Loras. "I have," he said, "no priest, no pectoral cross, no chapel, no crozier, no mitre." All he had were souls to save. Mathias Loras saw the challenge and accepted it.

On November 1, 1829 he sailed with Bishop Portier for Alabama. There he labored for the next eight years. His work began and continued in primitive poverty. There were only a few thousand Catholics in the whole broad territory of Mobile, most of them poorly instructed. The fields were, indeed, ripe for the harvest, but it would be a hard-earned harvest.

One of the most daring of Father Loras' undertakings in Alabama was the founding of Spring Hill College. That College, the first in Alabama, the third oldest in the Gulf States, and the third oldest Catholic boarding college in the United States is now in its one hundred and twenty-eighth year, proof enough of the wisdom and skill of its first president.

By the time the Second Provincial Council of Baltimore convened in 1833 Loras was sufficiently well-known and respected to be mentioned for the new diocese of Vincennes. He was backed by such men as Bishops England, Kenrick, and Rese, but Bishop Rosati, of St. Louis, who did not know Loras personally at this time, succeeded in having Simon Bruté selected for the post.

Bishop of Dubuqe

In 1837 when the Third Provincial Council assembled at old St. Mary's Seminary, the name of Mathias Loras could no longer be successfully contested. He was selected for the new diocece of Dubuque, "comprising all the western part of the Territory commonly called Wisconsin, i.e., all the territory lying between the western bank of the Mississippi and the eastern bank of the Missouri."

The dimensions of the new diocese were staggering, or would have been if they had

been comprehended. The town of Dubuque was so small that it is entirely likely that Loras himself had never heard of it. The territory of the diocese was "a land of strangers and mystery to the American government and to the world at large." Only a few pioneer priests had entered it. When Loras arrived in Alabama there were probably no more than fifty white men in the whole of what would one day be his diocese, and the number had not increased beyond a few thousand by the time of his accession to the see.

However, his transfer to Dubuque would not be swift, for the newly consecrated Bishop had first to return to France to raise money and recruit priests, as Bishop Portier had done before him. There was, of course, a joyful reunion with his family, and a visit to Rome, where Bishop Loras had an audience with Pope Gregory XVI.

Back in France he pleaded energetically for funds, and continued his search for priests. Finally, having obtained the services of Fathers Cretin and Pelamourges, and four subdeacons, Ravoux, Galtier, Causse and Petiot, he sailed for America.

Seven-Months' Journey

This company of missionaries arrived in New York on October 10, 1838, but they were still a long way from Dubuque. They would travel by rail to Baltimore, leaving Father Pelamourges there and sending the subdeacons to Mount St. Mary's Seminary, Emmitsburg. Then on to Pittsburgh, and by steamer to Cincinnati and St. Louis. Here winter closed in on the Bishop and Father Cretin, compelling them to remain in St. Louis. Characteristically, they offered their priestly services to Bishop Rosati, and in the months that followed did outstanding work among the Creoles.

With spring came the thaw, and soon the Mississippi was open to traffic. Bishop Loras and Father Cretin took the first steamer. Father Pelamourges, who had joined them in St. Louis, evidently left earlier by land to prepare for the Bishop's welcome in Dubuque. It was a hearty welcome that the people gave their new spiritual father on that memorable Thursday, April 18, 1839.

Hardly had he arrived when Bishop Loras was at work. Within a week he was preaching in nearby Galena, and pushing the work on the cathedral in Dubuque, as well as planning an episcopal residence. He visited Davenport and purchased ground for churches.

Back in Dubuque he organized a retreat for his sparse flock, and bought more ground. Then he and Father Pelamourges hit the mission trail. This the Bishop was to do often, alone and with others.

The darkly noble forests, the coarsely beautiful prairies, the fresh streams, the wildlife —

all of these things were still as Hennepin and Marquette had known them. And if the Indian danger had diminished, the Indian challenge had not. Sacs and Foxes, Sioux and Winnebagoes would all see the Bishop and he would send priests to minister to them. He would win their confidence, build schools for them, give them the Faith.

For eighteen years Bishop Loras was to labor in his diocese, doing the work of a parish priest as well as that of a bishop. No task was too difficult for him, despite his small and fragile appearance. He loved the poor because he was one of them in practice. He cared tenderly for the sick, and a novel could be written around the many occasions on which he demonstrated heroic courage and endurance in serving them.

Pastoral Achievements

He encouraged immigration into his territory and helped those who came to find homes and purchase land. He bought land for churches in even the smallest hamlets and sometimes provided the funds for the churches themselves out of his own pocket. Perhaps his only failure was Mount St. Bernard Seminary, which he built, only to see it close within five years.

He brought teaching Sisters and Brothers into his diocese, building five schools for girls and two for boys. He also brought in the Sisters of the Visitation and a colony of Cistercian Monks, who founded New Melleray Abbey. He built a hospital.

He had come into a land of some 8,000 Catholics, and just before his death on Feb. 19, 1858, he saw that number increased to 54,000.

Nearly eight years after his death his unembalmed body was found to be incorrupt. In 1937 the Archbishop, Francis J. Beckman of Dubuque, instituted the process for his beatification.

"In zeal for the interests of God," wrote one biographer, "in self-sacrifice, in plentitude of love for souls, Bishop Loras was the Apostle Paul, living again in the nineteenth century, and breathing over the prairies and forests of Western America the spirit of the heavenly charity which long ago won to the Master the plains of Asia Minor and of Achaia."

Some Day

In the very center of the Kremlin is a church dedicated to the Assumption of Our Lady. It is no longer used for divine services, but some day it shall, and the prophecy of a holy priest and apostle of Mary, Father Maximilian Kolbe, O.F.M., Conv., will be fulfilled: "One day you will see the statue of the Immaculate in the center of Moscow atop the Kremlin."
—*The Family Digest*

Feeding the Lambs

JOHN DORAN

A simple way to promote Communions

THE children in our parochial schools have long faced a conflict of interest between teacher and parent with regard to daily Communion. The Priests and Sisters, knowing how much the Sacramental Grace of the Eucharist will strengthen the souls of our young ones and fortify them for the difficult years ahead, have striven to inculcate in the students a habit of daily Communion. The parents, often less aware of the spiritual advantages of daily Communion, have been perplexed at the children's desire to go to school without breakfast in order to receive Communion. The parents have reasonably objected to having their children pass a full morning of classes with a very inadequate breakfast carried with them or provided at the school cafeteria.

It seems to me that this double problem of our desire for the children's frequent reception of the Sacraments, and the parents desire for the children's adequate nourishment in the morning, has put the children in the middle. It has made them and their parents at times consider us "perfectionists" in urging more than they consider reasonable.

With one stroke this Gordian Knot has been severed by our present Holy Father in his decree of March 19, 1957. By relaxing the law of fasting from midnight and substituting the present law of three hours fast from solid food, His Holiness has given us the opportunity to answer this problem of our schools. Children can now go to Communion daily *and* have an adequate breakfast at home.

This year in our school of Saint Thomas the Apostle parish in Phoenix, Arizona, we have used this decree to work out a solution which seems destined for success. I am sure that other schools have worked it out in a similar fashion, but I present our plan here to those who might be still considering the problem.

Our children begin school at 8:15 which is one half-hour earlier than they did last year. At eleven o'clock all the classes above the second grade level go over to the church for Mass. There they assist at the Sacrifice and follow a varied program: prayers one day, recited Mass another, two High Masses a week which are sung by the children, and one day of private prayer. At Communion time all those who so desire can receive. They have by this time fasted the three hours since breakfast, and are eligible for Communion.

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nformation FEATURES

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How many children do receive the Lord each school day? There are 760 children in our school, about five hundred over the second grade. Of these an average of four hundred go to Communion each day. This is an increase of about three hundred Communions a day over last year's average. We cannot help but think that this means a rather terrific spiritual gain for our children.

The Difficulties

What are the difficulties of the system? One of us, the two assistants or I, must say the eleven o'clock Mass each day. This we do not find too difficult because we too can have our breakfast before eight and begin our day's work. Also there must be an extra Priest on hand to help with giving out Communion each morning, for it would take too long if the celebrant alone gave out Communion to the four hundred children and the lay teachers and other adults who come to this Mass. This has proven some trouble, but not too much since 11:15 is getting close to the noon hour when a Padre would be planning on being home anyhow.

Frequent confession must be provided also lest there be a danger of sacrilegious Communions. This has presented some problem for I have always been opposed to confessions during Mass. We do have confessions on Wednesday after school and, of course, on Saturdays. In my office, which happens to be in the school, we keep a portable confessional which the children call the "emergency box." They can come in for confession during recess hours if they wish. This privilege has not been over-used nor become a burden as yet.

Reactions to the new system have been interesting. A number of the parents were unhappy about the earlier hour for the school day's beginning, but seem to be adjusted to it by now. Parents are universally happy about the children's having breakfast at home, and incidentally so is our cafeteria staff. The children themselves have reacted wonderfully in their reception of Communion. Of course they do not talk of this; they say rather that they are happy with the "break" in the schoolday, which keeps any school session from seeming too long. The Sisters had to be convinced about the idea at first, but now are very happy with it. They point out an extra and interesting item in that the children behave much better in church now, since they have been quieted down in school before coming into church instead of, as before, coming in from the streets.

At present we are very pleased with our new system of daily late Mass and Communion. It has been a means of more frequently "feeding the lambs."

Did the Blessed Mother Die?

WM. G. MOST

Conspectus of a lively controversy

FOR many centuries, the faithful, the theologians, and, seemingly, the Church itself, have been accustomed to speak of Our Lady's death as something obvious. Exceptions have been few and widely scattered. Yet, in our day, especially after the solemn definition of the Assumption in 1950, discussion among theologians has become lively as to whether or not she died at all. The great majority still maintain her death, but a minority, which includes some highly respectable names, claims to find encouragement in the very wording of the definition for doubting or denying Mary's death. The situation is sufficiently fascinating to be worth at least a brief review in summary form.

Some theologians have held that Mary had a right to immortality (*immortalitas de iure*) but that she actually died, because she freely gave up her right (e.g., Cardinal Lepicier, L. Janssens, J. M. Bover, R. V. O'Connell, C. Koser, B. Kloppenburg, G. Alastruey, and M. Jugie — the latter certainly defends immortality *de iure,* but seems doubtful on immortality *de facto*). Others have maintained that Mary had both a right to immortality, and that she actually did not die (*immortalitas de iure et de facto*). These include two anonymous authors (one a 17th century writer, who has been dubbed Athanasius by his vigorous opponent, Beverini; the other, an 18th century writer who may be either Ignatius Camargo or Cardinal Alvarez de Cienfuegos) and also, more recently, D. Arnaldi, Bishop Joseph Virdia, and G. M. Roschini. One theologian, A. Mancini, has recently proposed the view that Our Lady had no right to immortality, but yet obtained it (*immortalitas de facto sed non de iure*). But, as we have said, the vast majority of theologians of all times teach that she was mortal both *de iure* and *de facto.*

1. Arguments Based on Our Lady's Freedom from Original Sin

Much of the discussion centers about the Immaculate Conception. During the period in which many theologians denied it, some also reasoned that death is the result of sin, and so Mary, having contracted that sin, died. Others reversed the line of argument, and reasoned that Mary died. But death comes from original sin.

Father Most is a recognized Mariologist, perhaps best known for his recent "Mary In Our Life."

Therefore she had original sin. — The error of the argument is obvious: death came into the present order by way of original sin. But human nature is, without regard to that sin, inherently mortal, being composite, and so liable to dissolution.

As we might expect, a few theologians who defended the Immaculate Conception, both before and after the definition, argued in the opposite way: Mary was free of original sin, the cause of death, and so must have been free from death itself, at least *de iure* if not *de facto*. — But this argument too labors under the flaw we have already mentioned. Its proponents also forget that death is not only an effect of original sin, but also of the very constitution of human nature. Hence, in being free of original sin, Mary was freed from one, but not both causes of death. We may note further, that all the baptized are in a very similar position, for, as the Council of Trent says (DB 807 —cf. also *Summa Theol.* I-II, q. 87, a. 7) Baptism remits *all* punishment due to sin. Hence the baptized cannot die as a punishment for original sin, in the strict sense of the word.

It is obvious that if a valid argument is to be drawn from the Immaculate Conception, some additional premise will be needed. Of what sort could it be? There is no intrinsic, necessary connection between freedom from original sin and immortality. Therefore the very nature of things does not prevent God from giving one privilege without the other. But there might be an extrinsic connection, one established by *positive* decree of God. Such a connection could not be known by *a priori* means, for it does not by nature have to exist. It can be shown only by positive revelation. One of the most promising official statements in which some have sought to find such a connection is the famous second canon of the Council of Orange (DB 175): "If anyone says that his transgression harmed Adam alone, and not also his offspring [or] asserts that, at least, only the death of the body, which is the penalty of sin, and not also the sin, which is the death of the soul, passed through one man upon the whole human race, he will charge God with injustice (*iniustitiam Deo dabit*)."

St. Augustine's Influence

This canon seems to mean that if God were to inflict death on a person who had not contracted original sin, He would be unjust. If the canon really does have that meaning, then we have official teaching that there is a connection by positive decree of God between freedom from original sin and immortality, so that God would have freely bound Himself to give the preternatural gift of immortality to all who would

not have contracted original sin.

This interpretation seems to be strengthened by a study of the historical background. For it appears probable that the Council was influenced by the language and teaching of St. Augustine in his *Contra duas epistolas Pelagianorum* 4, 4-7. In chapter 6 we read: "For if we die because he [Adam] died, and he died because he sinned, they [the Pelagians] say that the penalty is transmitted without the fault, and that innocent infants are punished by an unjust punishment, receiving death without deserving death." — The argument is impressive and cannot be dismissed lightly. Yet it hardly is conclusive. The noted Franciscan Mariologist, Father Balic, argues (in *Studia Mariana* V, 357-88) that the historical background of the canon is uncertain: that the canon was written by Joannes Maxentius, who in his other works, has no word about the thought that God would be unjust were He to send death to an innocent person.

Father Balic's answer is, of course, doubly inconclusive, depending, as it does, on the silence of a writer who only probably, not certainly, was responsible for the canon.

Another attempt to answer the objection is based on the meaning of the concluding phrase "iniustitiam Deo dabit." For it is argued that in Classical Latin, *dare* needs two datives, not a dative and an accusative in order to mean "impute." Hence it could be translated: "will offend God." Then the general sense would be that one would offend God by refusing to believe St. Paul's statement that sin and death entered through Adam. — But again, we must point out that the canon was not written in Classical Latin, and even if it were, as early as Quintilian we can find (though not commonly) *dare* with the accusative and dative to mean "impute."

A better, though not entirely conclusive solution, is to suppose that the canon means simply that God would be unjust if he allowed an innocent person to die *as a punishment* — and no mention would be made of a person dying for purely natural, non-penal reasons.

A General Principle?

Still another solution would say that the canon is giving a general principle, and does not wish to exclude possible exceptions, much as St. Paul teaches the universality of original sin without meaning to exclude an exception for Mary.

It seems, therefore, that the argument based on the canon of Orange, while worthy of respect, is inconclusive—but so are the attempted replies to the argument.

Father Jugie, in his monumental work, *La mort et l'Assomption de la Sainte Vierge*, works out an ingenious argument, based again on Our Lady's freedom from original sin. He tries to avoid the defects already mentioned by reasoning that original sin consists not only in the absence of sanctifying grace, but in "the subtraction of all the gratuitous gifts at once" (p. 529). For, he argues, the state of original justice included both supernatural and preternatural gifts. God willed it so. Therefore, for a man to lack *any part* of it, is a privation of what God wills. As a privation, it puts human nature in a state of opposition to God's plan, which is a sinful state. But Mary, according to the definition of 1854, is *completely* free from original sin. Therefore she must lack *all* parts of original sin. If she lacked a right to immortality, she would still have something of original sin in her.

But there is a difficulty again. Jugie realizes that in the baptized, who are freed from original sin, the gift of immortality is still lacking. Are they not then left with a part of original sin? Jugie cannot, of course, say that any part of original sin remains in the baptized, hence he says simply that the absence of immortality (and the presence of concupiscence) in the baptized are no longer imputed. Why? Simply because God so wills it (cf. pp. 535-36). — In reply to Jugie, we must note that if the absence of immortality in the baptized is no longer imputed as a part of original sin simply because God so wills it, why could it not be the same with Our Lady? The absence of immortality in her too could be no part of original sin simply because God so wills it. Hence, while his argument is worthy of respect, it is not conclusive.

2. Argument from the Liturgy

One of the most impressive arguments of those who believe that Mary died is drawn from the liturgy. For a feast of Mary's death (*koimesis* — "falling asleep") began to be celebrated at least by the first part of the 6th century. About 600 A.D. it was observed in the whole Byzantine Empire. It passed to Rome during the pontificate of Pope Theodore (642-49). Furthermore, later in the same century, under Pope Sergius I, the oration *"Veneranda"* began to be used in the Roman liturgy, and continued there until the 13th century. In it we read a clear statement that Our Lady died: "O Lord, the feast of this day is worthy indeed of veneration, on which the Holy Mother of God underwent temporal death." Again, the Secret of the old Mass of the Assumption, the *"Subveniat,"* appeared in the liturgy in the seventh century, and was used until the

new Mass, composed in 1950, appeared. It says that "we know that she departed (*migrasse* — seemingly means "died") because of the condition of the flesh."

The liturgy is a true source of doctrine. However, the argument on Our Lady's death from the liturgy is not, at present, entirely conclusive. For it cannot be conclusive unless the liturgical usage is *universal,* and unless it presents a truth as something *known by revelation.* Furthermore, to be certain that a conclusive argument is found in the liturgy we should have an official interpretation by the Magisterium of the Church.

Now the liturgical usages in question, while some of them were nearly universal, were not entirely so. Again, while it is highly probable that the liturgy considers Mary's death as a truth of faith, or as revealed, it is not entirely clear that it does so. For the liturgy can, and sometimes does, celebrate matters that are not a part of public revelation, e.g., the transport of the body of St. Catherine to Mt. Sinai. Furthermore, some of the most important of the liturgical texts, the *Veneranda* and the *Subveniat,* do not seem to present Our Lady's death as something known by revelation. On the contrary, the *Subveniat* says that she "departed" "pro condicione carnis" — because she had a body mortal by nature. But that is a truth of the natural order. It is, in a way, connected with revelation, inasmuch as original sin removed the gift that prevented the natural dissolution of human nature from taking place. But it is not certain that the oration means to say that we know Mary's death by revelation simply because she had a mortal nature.

3. Evidence from the Patristic Age

The evidence of the Fathers before Ephesus (431 A.D.) is surprisingly scant. Only three Fathers (Origen, St. Ephraem, St. Augustine) undoubtedly teach that Our Lady died. Five others (St. Gregory of Nyssa, Severian of Gabals, St. Ambrose, St. Jerome, St. Paulinus) speak unclearly. Two may even provide evidence against her death: St. Epiphanius (who is specially likely to know the tradition of Jerusalem) raises the question of whether she died a violent death, a natural death, or did not die at all. He says that he himself does not know which of these is true. And Timothy of Jerusalem (his date is controverted — may be as late as 8th century) in a text of controverted interpretation, says that "the Virgin is immortal to this day."

After Ephesus, evidence is still scarce in the West during the remainder of the Patristic age. Three accounts of pilgrimages (the earliest probably c.

500) mention her tomb at Jerusalem. St. Gregory of Tours simply seems to repeat the Apocrypha. St. Bede speaks clearly of her death and empty tomb. But on the other hand, St. Isidore of Seville simply says that "nowhere is there an account even of her death." He does add, however, that some say her tomb is at Jerusalem.

In the East, after Ephesus, we meet with the apocryphal *Transitus Mariae* stories, which probably originated in Egypt or Syria before the close of the fifth century. They disagree on many other points, but agree in recounting that Mary died. However, their value is dubious, and the best scholars disagree as to whether they reflect a genuine earlier tradition of Our Lady's death.

Finally, the issue is further complicated by the silence of the Fathers (even St. Epiphanius, as we have seen, and St. Jerome, both of whom were specially likely to know) and of early pilgrimage accounts (before 500) on Mary's tomb at Jerusalem. Hence there is no incontrovertible evidence that her tomb was known there before the 6th century (there is a reference to her burial in a text of dubious authenticity, said to come from the Patriarch Juvenal of Jerusalem, mid-5th century).

Evidence for a tomb at Ephesus is meager, vague, and equivocal.

We must conclude, therefore, that the question cannot be settled by an appeal to the Fathers or by other evidence coming from the Patristic age.

4. Argument from the Universal Consent of Theologians

If the theologians are morally unanimous in affirming a truth of faith, their testimony constitutes a proof that the doctrine is revealed. Now on the matter of Our Lady's death, the theologians are certainly morally unanimous, in spite of the few exceptions. But the difficulty is, do they *make clear* that they consider that Our Lady's death is certain *from revelation*? A surprisingly large percentage of theologians simply speak of her death as something that they take for granted, without giving any reason for their belief. A number appeal to the teaching of the Fathers. But, as we have seen, we find more silence than unanimity among the Fathers, nor do the Fathers make clear, on the whole, whether or not they consider her death as a *revealed* fact. Other theologians appeal only to reasons of fittingness, which obviously will not settle the question. Many other theologians give as their only reason, the general fact that all die — some relating death to original sin, some speaking of it as simply a natural phenomenon.

Hence, even if the theologians do actually consider Our Lady's death as a revealed truth, they have not made that clear, and therefore, just as a Pope cannot define without making clear in some way his intention to define, so neither can we get a proof from the theologians unless they make their attitude clear.

5. The Magisterium of the Church

It is difficult to determine the precise attitude of the Holy See. Pope Clement V (d. 1314) did say in a sermon on the Assumption that "It must be held firmly that she really and truly rose again." This implies that Mary died. But did the Pope intend to teach the universal Church thereby? Since it was merely an implication made in a sermon, such an intention is not obvious.

In our own times, Pope Pius XI, in an allocution on the occasion of the *decretum de tuto* for the canonization of Blessed Thouret, declared that Mary's grace was "a grace of Redemption, which did not confer on her a true and proper immortality." This is a statement of great weight. But is it an exercise of the Pope's ordinary magisterium? It seems unlikely to be so, since the text appeared only in the *Qsservatore Romano* (Aug. 16-17, 1933), and the Pope did not cause it to be printed in the official *Acta,* which is the usual vehicle by which he conveys teachings to the universal Church.

Of still greater interest is the Constitution *Munificentissimus Deus,* in which our present Holy Father defined the Assumption. In the actual words of definition, he carefully — and at the cost of some difficulty — refrained from stating that Our Lady died. In the text preliminary to the words of definition, he often quoted Fathers and theologians who said that she died, but in his own words, he never says that she died. Furthermore, he caused the secret prayer *Subveniat* (mentioned above) to be removed from the Mass and replaced by a new prayer which contains no mention of death.

As a result of this papal action, some theologians (e.g., Roschini, Gallus, Jugie) have felt that the Pope gave support to the theory of Mary's immortality. Others (e.g., Bonnefoy, Cuervo, de Sola) have held that since he quotes so many who state Mary's death, he has implicitly endorsed their views. Still others (e.g., J. B. Carol, Balic, Filograssi) feel that the Holy Father has deliberately left the question open, perhaps thinking it insoluble at present. (One or two theologians — B. Garcia Rodriquez and L. M. Simon — have gone so far as to maintain that the Pope implicitly defined Mary's death. On the contrary, A. Lopez Quintas tries to show

that the Pope has actually defined Mary's immortality!)

6. Argument from the Principle of Consortium

Finally we may mention what seems to many (including the present writer), to be the closest to a conclusive reason: the principle of *consortium.*

We find this principle expressed in many papal texts. Especially clear is the passage in the *Munificentissimus Deus* in which our present Holy Father not only speaks of Mary as "always sharing His lot" (AAS 42.767-68), but tells us that this principle is founded on Scripture and Tradition and even uses the principle as the foundation of his principal proof that the Assumption is a revealed truth.

To apply the principle to our present problem, let us note that there are three features to be stressed in the Passion of Christ: His suffering, His actual death, His redeeming us thereby. — As to the first, Mary's share in His suffering was tremendous. St. Pius X (*Ad diem illum*: AAS 36.453) said of it: "So did she suffer with Him, that, if it had been possible, she would have much more gladly suffered herself all the torments that her Son underwent." Speaking of both her suffering and her sharing in redeeming us, Pope Benedict XV wrote (AAS 10.182): "With her suffering and dying Son, Mary endured suffering and almost death . . . as much as she could, she immolated her Son, so that one can rightly say that together with Christ she has redeemed the human race."

Therefore we see that Mary shared fully in the first and third aspects mentioned. As a result of her suffering all the pains of death at this time, we can easily suppose that she never later had to suffer a death agony. But yet, had she not experienced actual death, it would seem that in one of the three aspects she would not be "always sharing His lot." Hence, to complete the parallel and verify the principle of *consortium*, we should expect that she actually died.

Her death would not, as we have seen, be a painful death. Rather, the more common opinion of theologians holds that it came through love. St. Francis de Sales expresses the thought well. Speaking of Mary on Calvary, he writes (*Treatise on the Love of God*, tr. H. Mackey, 7.13-14):

> The sorrow of the Son at that time was a piercing sword which passed through the heart of the Mother, because that Mother's heart was glued, joined, and united to her Son, with so perfect a union that nothing could wound the one without inflicting a lively torture upon the other. Now this maternal

bosom, being thus wounded with love, not only did not seek a cure for its wound, but loved her wound more than all cure, dearly keeping the shafts of sorrow she had received, on account of the love which had shot them into her heart, and continually desiring to die of them, since her Son died of them, Who as say all the Holy Scriptures, and all Doctors, died amidst the flames of his charity, a perfect holocaust for all the sins of the world.

. . . Love had given at the foot of the cross to this divine Spouse the supreme sorrows of death, and therefore it was reasonable that at length death should give her the sovereign delights of love.

Television and the Church

Who can foresee the nature and magnitude of the new fields opened to the Catholic apostolate, when television stations, established all over the world, will permit a still closer view of the throbbing life of the Church? It is Our earnest hope that the spiritual links which bind the great Christian family will then be drawn still tighter, and that a greater knowledge, a deeper understanding and a wider extension of God's reign on earth may follow the use of this marvelous instrument in diffusing the light of the Gospel message in men's minds.—Pope Pius XII, quoted in **Catholic Mind.**

Termites!

The remedy worse than the disease?

EDWARD DAHMUS

TERMITES work night and day. According to the Scriptures, a lazy person should imitate them. (Vade ad formicam, O piger!) But termites also do a lot of damage to woodwork. Reverend custodians of parish buildings must be on guard and fight them.

And so another Termite Control Co. with truck and spraying outfit drives right up to the rectory. All strangers.

"Father, we'll give you a very fair price, a five year guarantee, and yearly inspection."

But Father says: "We have no termites here." And he thinks: "You fellows don't look as if you'll be in business after five years."

The termite controllers are good salesmen, and Father follows the chief spokesman through the rectory rooms. "Look here, Father the baseboard is hollow. There are termites in there." And then, with his bare finger, he presses an ugly hole into the varnished window molding. "Termites!" In the basement he picks up an old poker and actually pushes it through an assembly of seven white pine 2 x 8's supporting the brick work over a window. "Father, those bricks may come down any day. Father, how old is this building?" Somewhat resigned Father whispers: "Oh, about 60 or 70 years. I believe they call that 'dry rot.' "

Father follows his instructor into the church basement. "Father, look here. Termites swarm, like bees, generally twice a year. They drop their wings when they find a good place to start a new settlement. See these wings? Thousands of them."—Father never uses profane language.

"Father, how old is this church?"

Father was dodging an ancient cob-web just then. "Oh, about 60 or 70 years." He really didn't care how old it was.

"Father, you will never find the termites down here. Why, you have a regular lumber yard down here. The flooring, the joists, the sills and the beams and posts are covered with fifty years of dust and cobwebs. And every piece of wood lying around here on the ground is an invitation for the termites to move in and stay a while. Father, you'll have plenty of trouble. We'll spray the whole thing for you. Then your worries will be over. I'll give you a very fair price. And a five-year guarantee."

Father followed the termite man into the church proper. Thickly painted wooden pillars! Quite interesting. Hollow spaces under the paint. The base of one pillar was eaten so badly that Father shot a nervous glance upward, but there seemed to be no immediate danger.

Expensive

What could Father do? He told the Termite Control Co. to come back tomorrow. After all, the price was going to be "very fair." He was determined to follow the sprayers, walking or crawling or creeping, and see to it that the spraying was done according to agreement. But Father had no gas mask, and the pestiferous spray would have choked His Reverence to death. One part Chlordane-71, three parts water, four dollars per gallon. How many gallons would they use? The "very fair price" indicated that 200 gallons had been sprayed away. Father dreaded to write a check for $800. A diocesan regulation forbade it. But what could he do?

Father went to bed all right, but for two full hours he felt the d--ear termites creeping all over his body. In the morning he was going to write to Rome and ask for a new invocation in the Litany. "From termites and every Termite Control Co. deliver us." And then he did go to sleep.

Several Fathers sat together.

"How much did you have to pay?"

"Pretty steep! Did you pay it?"

"Which company? Many of them on the road."

"Their business must be blooming."

"It will keep on blooming until metal and glass take the place of wood."

"There'll always be plenty of buildings with wood on or near the ground."

"Every diocese ought to engage one responsible and controllable outfit to fight the diocesan termite plague."

The "very fair prices" ranged from $200 to $2,000.

The Priest And Study

Wise encouragement should be given to those members of the clergy, who, by taste and special gifts, feel a call to devote themselves to study and research, in this or that branch of science, in this or that art; they do not thereby deny their clerical profession; for all this, undertaken within just limits under the guidance of the Church, redounds to the good estate of the Church and the glory of her divine Head, Jesus Christ.—Pope Pius XI.

The Liturgy and Rubrics

WALTER J. SCHMITZ, S.S., S.T.D. **Questions and replies**

ARE we allowed to solemnize the patronal feast day of our parish with the Mass of the feast on the following Sunday or must it be observed on the actual day itself?

"If the feast of the principal Patron occurs on a weekday, it is permitted to transfer the external solemnity of the feast to the Sunday following . . . These Masses shall be celebrated as on the feast . . . It is not forbidden to transfer the external solemnity of a feast to a Sunday, if the Masses of the feast are celebrated with chant on the feast itself (Eph. Lit.: XLIII, p. 117 Ad IV)." (*Matters Liturgical,* Wuest-Mullaney-Barry)

Three Masses On Christmas Day

Every year we have a problem about our three Christmas Masses, particularly for the priest celebrating at midnight. What is allowed and what is forbidden concerning the second and third Masses?

Only one parochial Mass may be celebrated at midnight. "By a parochial Mass is probably meant a public Mass celebrated in the principal or in a succursal church." If one celebrates the midnight Mass *in the parish church* he is not allowed to offer his second and/or third Mass immediately after without a special apostolic indult. However, whoever offers midnight Mass in a convent chapel or in the oratory of a religious house, may celebrate his second and third Masses immediately after the midnight Mass. Nor is one permitted to offer the midnight Mass in the principal church and the second and third Masses immediately following in the convent chapel.

Benediction Host And Custodial

When consecrating a fresh Host for the lunette, what is the correct procedure to be followed? Is this newly consecrated Host placed in the lunette before or after the distribution of Holy Communion? Should the custodial containing the Sacred Host be veiled?

We are instructed to consume the Sacred Host that is to be replaced before the distribution of Holy Communion.

Authors direct that the custodial should be covered with a white silk veil, since this is implied from the directive that the ciborium containing the Blessed Sacrament must be properly draped with a white silk veil.

Corpus Christi Procession

As pastor is it necessary for me to get any special permission from the chancery office

to have the procession on Corpus Christi?

"Unless there is an immemorial custom to the contrary, or unless in the prudent judgment of the bishop, local circumstances require something different, on the feast of Corpus Christi there shall take place in any given place only one solemn procession through the public streets, and that from the principal church; in it all the clergy must take part, as well as all religious communities of men, even those enjoying exemption; only those regulars are excused from participation who live perpetually in the strict enclosure or who dwell more than three miles from the city." (Can. No. 1291; I—Pastoral Companion)

DIVINE OFFICE IN PUBLIC

In a recent publication on the Divine Office, the author says that the community rises for each Gloria Patri when it is sung. Can this be possible? We never did that when I was in the seminary.

We saw the same remark and were startled, we must confess. It was something quite new and different, and we wonder about the justification of such a rubric. To remove the biretum or bow the head still seems to be in good order and should be followed until something more definite and more authoritative is forthcoming.

BURIAL SERVICE OF CHILDREN WITH MASS

Would you kindly outline the notanda for the Missa de Angelis at a child's funeral?—ferial tone for oration, preface, and pater noster? commemoration of the feria? meet the body at the door? pall over casket? candles around it? absolution afterward and, if so, from what?

The celebrant vested in surplice and white stole meets the casket at the door. (cf. Rituale Romanum, VI. vii) After the coffin has been escorted to the front of the church, the priest immediately goes to the sacristy to vest for Mass.

"The custom of celebrating the votive Mass of the Angels has been approved by the Church, provided that a private votive Mass can be said on that day. The Mass of the day or any other votive Mass may be said. The Requiem Mass is forbidden since the child, having died before it attained the use of reason, has no need of supplication."

After the Mass the priest, vested in white cope, recites the antiphon *Hic accipiet* and the Psalm *Domini est terra* while he stands at the foot of the coffin. The choir, if there be one, chants. After the celebrant intones the *Pater noster,* he sprinkles the coffin from where he is standing, center, left, and right. Then he says, *Et ne nos inducas,* etc., with the versicles and prayer which follow.

While the coffin is carried to the hearse, the Psalm *Laudate*

Dominum with the antiphon is recited. If the celebrant does not go to the cemetery, he recites the Canticle *Benedicite, omnia opera* on the way back to the altar and the oration *Deus, qui miro* is said at the foot of the altar.

If the votive Mass is said, the ferial tone is used without commemorations. The casket is not covered with a pall, and lighted candles are not placed around the casket.

Complete Fast And Abstinence

Was December 7, (1957) a day of complete fast and abstinence (no meat allowed at any meal)? Is or is not Holy Saturday now a day of fast and abstinence up to 12 o'clock midnight—no meat at all allowed?

December 7, 1957, was a day of complete fast and abstinence. The ordo for 1957 published by P. J. Kenedy states that "complete abstinence is to be observed on Fridays, Ash Wednesday, the Vigils of the Immaculate Conception and Christmas, and on Holy Saturday until midnight."

Proper Dress For Domestic Prelate

My pastor is a Right Reverend Monsignor and he frequently helps distribute Holy Communion. He places the stole, the color of the day, over the mantelletta and we curates feel that this is wrong. What is the proper and correct dress?

If a Right Reverend Monsignor helps distribute Holy Communion he should wear a surplice over the rochet, since it is not a liturgical garment. It is absolutely incorrect to wear the stole over the mantelletta.

Benediction During Exposition

On the First Friday we have exposition during the day at our parish church. In the afternoon the school children gather for a service and one of the Fathers has been giving Benediction of the Blessed Sacrament, without reposing the Blessed Sacrament but just continuing the exposition. I feel that this is absolutely wrong.

You are correct in your thinking in this regard. We are not allowed to have Benediction of the Blessed Sacrament during exposition unless we are concluding the exposition for the day.

Indulgenced Prayers

Must indulgenced prayers (such as the one before a crucifix after Holy Communion) be said with a movement of the lips or is mental recitation sufficient?

The prescribed prayers must be said *orally*. These prayers may be said alternately with others. The indulgences are voided by any substantial addition, diminution, or interpolation.

The Code of Canon Law

Questions answered **V. REV. PAUL R. COYLE, J.C.D.**

TO what extent is the pastor bound to investigate the fact of the parties' baptism prior to their marriage?

Baptism is the door and foundation of all the other sacraments. Hence, it is important that the investigating pastor inquire whether those who intend to receive the Sacrament of Matrimony are validly baptized. The law definitely prescribes that, unless baptism was conferred in his own territory, the pastor is obliged to demand testimony of baptism from both contracting parties, or from the Catholic party only if there is question of parties who contract marriage with a dispensation from the impediment of disparity of cult.

In regard to requesting testimony of baptism, a distinction is to be made between those nupturients who were baptized in the pastor's territory and those baptized outside of it. Territory here obviously refers to the parish, not to the diocese to which the pastor belongs.

If the parties were baptized in the pastor's parish, the law does not require him to demand testimony from them concerning their baptism. Apparently the reason is because he can ascertain the necessary testimony from the parochial baptismal register, of which he is the custodian. If he has been pastor of the parish for a number of years, he probably knows well from his own personal knowledge whether the party is baptized. In these circumstances there is ordinarily no reason for asking the parties for testimony of their baptism, and the law exempts the pastor from that duty. However, if the party asserts that he was baptized in the parish and if there is no record of the baptism in the parochial baptismal register or if the pastor cannot recall baptizing him, then reliable testimony of baptism must be produced before the pastor can proceed with the marriage.

When the parties were baptized outside the parish, the pastor must request testimony of their baptism. The investigating pastor in that case has not easy access to the baptismal records of the place of the parties' baptism and, as a rule, has no personal knowledge of their baptism. His obligation to demand testimony of their baptism is seriously binding in conscience unless he certainly knows from some other source that baptism was conferred. What is the meaning of the phrase *"testimonium baptismi"* in canon 1021, § 1? Apparently it does not necessarily mean an authentic certificate of baptism copied from the bap-

tismal register, but extends also to other reliable means of proof of baptism, e.g., the testimony of two trust-worthy witnesses, or even of one absolutely trustworthy witness when the rights of third parties are not concerned. If the party was baptized in adult age, his assertion under oath that he was validly baptized is sufficient.

Get a Certificate

However, it seems reasonable to state that ordinarily an authentic baptismal certificate should be requested from the parties, if it can conveniently be obtained. Cappello is somewhat strict in his interpretation of *testimonium baptismi* when he states that other proof of baptism should not be admitted for marriage, if an authentic baptismal certificate can be had. The reason why an authentic baptismal certificate should be ordinarily required is not so much because it furnishes proof of baptism, but because it also furnishes proof of the freedom of the parties from certain matrimonial impediments, in virtue of the provisions of canons 470, § 2, 1103, §§ 1-3, and 1988. The contents of these canons prove how valuable the baptismal certificate is to the investigating pastor. Canon 470, § 2 prescribes that a proper notation should be made in the baptismal book, when the baptized party has received confirmation, when he has contracted marriage (provided it was not a marriage of conscience), when he has received the order of sub-diaconate, or when he has made solemn religious profession. Furthermore, the same canon states that these items should be mentioned by the pastor when issuing baptismal certificates. Marriages of conscience are not recorded in the regular baptismal book, but rather in a special book to be kept in the secret archives of the curia.

Canon 1103, §§ 1-3 states: "After the celebration of the marriage, the pastor, or the priest who takes his place, shall as soon as possible enter in the marriage register the names of the married persons and of the witnesses, the place and the date of the marriage, and other particulars prescribed by the ritual and by the proper ordinary. Furthermore, the pastor shall, in accordance with canon 470, § 2, note in the baptismal register that the parties contracted marriage in his parish on such a day. If one or both parties were baptized elsewhere, the pastor of the church where the marriage took place shall send notice of the contracted marriage to the pastor of the place where the parties were baptized, either *per se* or through the episcopal curia. Whenever marriage is contracted according to the prescriptions of canon 1098, the priest, if one happens to be present, otherwise the witnesses, are bound *in solidum* together with the contracting

parties to see that a notation of the marriage is entered in the prescribed registers as soon as possible."

Recording the Facts

Canon 1968 adds another precaution: "The local ordinary has the duty to see that mention of the decree of nullity of the marriage be made in the baptismal and matrimonial registers where the fact of the celebration of the marriage is recorded."

If the foregoing precautions are accurately observed, the baptismal register or recent baptismal certificate will supply most valuable information regarding the freedom of the nupturients from the impediments of *ligamen,* age, solemn vow of chastity and sacred orders. Furthermore, a comparison of the names on the baptismal certificates of the parties may reveal indications of the possible presence of the impediments of consanguinity, affinity, and spiritual relationship. For these reasons it seems perfectly legitimate to conclude that ordinarily the investigating pastor should request baptismal certificates from the parties. This view is also supported by the insistence of the Sacred Congregation of the Sacraments on the obligation of the pastors to send without delay notice of the marriages at which they have assisted to the parish of the parties' baptism.

If pastors do not fulfill this duty of sending the notice of the marriage to the pastor of the place of baptism, the value of a baptismal certificate as an aid towards proving the *status liber* of the contracting parties is lessened. It was expressly stated in the instruction of the Congregation of the Sacraments that many pastors were negligent of this duty. Consequently, the investigating pastor must not come to the hasty conclusion that a party is perfectly free to marry, if the baptismal register or baptismal certificate does not contain annotations regarding matrimonial impediments. Even when a pastor records and sends the information, it must be remembered that there are several impediments a party might contract, which cannot possibly be proved from a baptismal register or certificate.

Check the Certificate

The investigating pastor should examine the baptismal certificate to see if it was issued by the pastor of the place of baptism or by someone acting on his authority. The seal and signature will sufficiently attest this point. The certificate ought to be recent, which fact can be ascertained from its date. The more recent it is, the more valuable it will be as an aid to proving the *status liber* of the parties. It is also well to find out, if possible, whether the pastor who wrote the certificate knew that the

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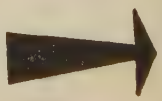

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party was about to get married; for if the certificate was gotten for some other reason, the pastor may have failed to mention facts in regard to marriage that may, perchance, have been noted in the baptismal register.

No particular form for baptismal certificates is mentioned in the Code. Diocesan statutes, or perhaps local custom may prescribe a particular form and, if so, it should be followed. However, the usual certificate forms frequently do not leave space for the mention of facts in regard to the reception of Confirmation, Sacred Orders, previous bond of marriage, etc. Hence, should any annotations on these points be made in the baptismal register, it will be necessary for the pastor of the place of baptism to transcribe them on a separate sheet of paper. It is not necessary that the facts regarding baptism and the annotations in the baptismal regisister be transcribed word for word. Transcription of the substantial points will be sufficient, but in the absence of a special form for the certificate a word for word transcription is more valuable to the investigating pastor and more commendable. The usual points to be mentioned in a baptismal certificate are the full name of the baptized party, the full names of the parents and sponsors, the date of birth and the place of baptism.

Method of Transmission

As far as the investigating pastor is concerned, it makes no difference whether the baptismal certificate is sent directly to him or transmitted to him through and with the approval of the diocesan curia. However, transmission through and with the approval of the diocesan curia is recommended when the place of baptism and the contemplated place of marriage are situated in different dioceses or countries.

The investigating pastor satisfies his obligation if he personally calls on the pastor of the place of baptism and with the latter's permission inspects the matter in the baptismal register. Likewise it is permissible for the investigating pastor to call the pastor of the place of baptism by telephone and have him read to him the record of the baptism. However, employment of this method, except in a case of haste, should be discouraged.

If the baptismal records were burned, destroyed or lost, other means must be employed to prove the baptism of the parties, e.g., the reliable testimony of two witnesses or of one absolutely reliable witness (e.g., a sponsor, the minister of the sacrament or one of the parents of the party), or the sworn affirmation of the party, if the party was baptized in adult age. In danger of death the sworn affirmation of the party that he was baptized is suffi-

cient in the absence of other proof. Equivalent proofs taken, for instance, from certificates of Holy Communion or confirmation are acceptable. The fact that parents were zealous and careful about having their children baptized may furnish moral certitude of the baptism, unless some unusual circumstances intervened in their habitual mode of life. However, if time permits, the pastor should refer the matter to the ordinary whenever doubts remain after the pastor himself has exhausted all the available means at his disposal for dispelling them. If time does not permit, he should baptize the person *sub conditione*.

(Donovan, "The Pastor's Obligation in Pre-Nuptial Investigation," p. 148)

For Two-bits!

I am twenty-five cents.
I am not on speaking terms with the butcher.
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Charity

How strange it is that one may idly hear a phrase for years without realizing its full import, and then, suddenly, as on a hand's turn, its meaning becomes abundantly clear. "And the greatest of these is Charity!"

I now find myself measuring each and every new sermon by the yardstick of charity. I am forced to admit that the sermons which have persisted longest in my mind are those of old pastors—men parsimonious of condemnation—old pipers with a single tune of God and the Love of God.

—Bryan MacMahon in The Furrow (Maynooth)

BOOK REVIEWS

The Great Crisis In American Catholic History

by Thomas T. McAvoy, C.S.C.

Chicago, Regnery, 1957, pp. xi and 402, $6.00

READERS who have become familiar with the heresy of Americanism in such works as those of Fathers Ellis, Zwierlein, Ahern, Hogan, Barry, and Moynihan, will welcome this definitive treatment of the subject by the Head of the Department of History at the University of Notre Dame.

It will be recalled that most of the writing on Americanism in this country seems to be incidental to general biographical studies of the main figures, analyses of the German-Irish question, or in studies of the various rectorships of the Catholic University of America.

Father McAvoy follows the controversy from its American setting to Europe, tracing in admirable detail the events leading up to, and following, the issuance of the *Testem benevolentiae*. His work is done with the painstaking care of one who has happily brought the patience and skill of the professional historian to the complicated political, national, academic, and doctrinal factors that attended this turbulent period of the Church in America.

It might be added that both the skill and the patience are helpful accoutrements to the historian who would cope with that *fin del-siecle* passion of French conroversialists for pseudonymous writing.

Particularly significant is the light Father McAvoy sheds on the possible motivations of Cardinal Satolli, whose puzzling tergiversations have made his role in the controversy difficult to assess. Despite his later sympathy for German-Americans and the effervescent Abbe Charles Maignen, Cardinal Satolli was apparently

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responsible for the O'Connell appointment to Catholic University. Possibly, his changes of position were dictated by nothing more than a solicitude for orthodoxy.

It is possible that some readers will not agree with Father McAvoy's well-argued case for the dissociation of Americanism and Modernism. The recognition of many phases of the controversy as "incidents precurseurs" cannot be attributed solely to the distorted sympathy of Modernist Abbe Houtin, or to unsubstantiated interpretations based on gratuitous assumptions of De la Taille and Riviere. Americanism, as condemned at least, seems to have overtones of that evolutionary mood that was later to manifest itself in the doctrinal fierism of the Modernists.

Again, to those who have considered their correspondence as revealing Bishop McQuaid to be a more forceful figure than his metropolitan, Father McAvoy's claim that Archbishop Corrigan exercised "dominance" over Bishop McQuaid may be met with some scepticism. The author does succeed, however, in presenting Archbishop Corrigan as a much stronger figure than he is generally conceded to have been in the controversy.

As bitter as the Americanist debate was to become, it was not without its humorous elements. Prosecutor Charles Maignen's choice of "Martel" as a pseudonym was almost onamatopoetic in its felicity; and Maignen's *Le Pere Hecker: est-il un Saint?* gave *La Justice Sociale,* in an article against Abbe Peries, an opportunity to poke fun at the conservatives by entitling the article: "Saint Clement: est-il un Saint?"

It is difficult in a short review to discuss the many aspects of the controversy that are so admirably presented in this fascinating volume. Reading it is a richly rewarding experience. — Robert Paul Mohan, S.S., Catholic University of America.

The Word of God

by Francis Cardinal Borgongini-Duca

John J. Crawley & Co., Inc., New York, 1957, pp. 256, $3.95

In 1921, the publisher tells us, when Father Spellman was on the staff of the Boston *Pilot,* he received from Italy a series of weekly pamphlets which were meditations on the Sunday Gospels written by Bishop Borgongini-Duca, his former professor at the American College in Rome, who was later appointed Papal Nuncio to the Royal Court of Italy. So impressed was the young priest with their worth that he began to translate them for publication over here. The first edition of *The Word of God* met immediate acceptance in this country. Subsequently both author and translator were elevated to the Cardinalate — Cardinal Spellman in 1946.

This is another sumptuous Crawley edition, presented by the publisher to Cardinal Spellman in honor of his Silver Episcopal Jubilee.

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Cathedral of Milan, taken from scaffolding especially erected for the job. Initials and decorations were done by Sister Mary Andrew, S.C., who is recognized as one of the few modern experts in the art of illumination. End papers reproduce tapestries from the Vatican: the adoration of the Magi, the presentation in the Temple, the annunciation, and the resurrection. There is a ribbon marker and an illuminated insert commemorating the Cardinal's jubilee

This book is a bargain and would make a beautiful gift for presentation to seminarians, religious, and the pious laity. — C.M.W.

The Christ of Faith

by Karl Adam

Pantheon, New York, 1957, pp. 364, $6.00

THE results of thirty-five years of teaching dogmatic theology (1919-1954) are worth putting in book form — especially when the teacher is Karl Adam. This work is a detailed and loving summary of the lectures he gave at Tuebingen on Christology during those years. The subject matter is by no means new to Father Adam. In *Christ Our Brother* (1930) the humanity of Christ is emphasized; in *The Son of God* (1934), Christ is studied in Himself but more from an apologetic viewpoint. The present work is thoroughly dogmatic and covers the whole of Christology from the Incarnation to the Ascension and the continuing work of Redemption in the Reign of Christ.

The book is mainly practical and historical in its approach, tracing various Christological aspects with the standard theological procedure through Scripture, the Fathers, the Scholastic theologians, and, occasionally, the modern rationalist critics. The wealth of historical and theological information and insight packed into its 364 pages is amazing in its scope; and there is a constant and generous sprinkling of speculative theology as well. As a textbook itself or as required supplementary reading to a text like Volume II of Tanquerey's Dogma, this volume would be invaluable.

Considering the subject and purpose of the book, it reads well and is not burdensomely technical. The uninitiated layman, approaching theology "cold," would surely find it very difficult reading; but any student of theology should get out of it a clear, thorough, and absorbing course of study. The book follows the order adopted by the usual seminary dogma course in Christology; but much more time and emphasis is given to the historical development of this most important of revealed truths than is usually possible in the seminary.

Book I takes up the Person of Christ and is concerned mainly with the idea of Christ's self-consciousness (i. e. what He knew and revealed Himself to be: the God-man, Messiah, and Savior). The revelation of Christ's own self-consciousness is studied first; then the intepretation of that consciousness in St. Paul, St. John, the early Fathers, apologists, and later theologians.

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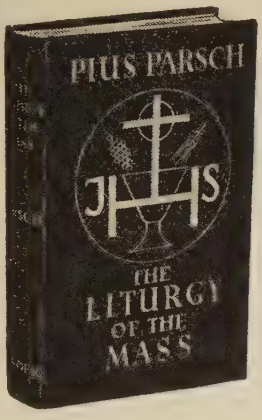

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tion of the massive evidence for the Incarnation in the sources of Revelation: Scripture and Tradition. The Hypostatic Union is taken up next. The two natures in Christ are examined and such classic problems as Christ's knowledge, Christ's grace and sanctity, the adoration due His humanity and His Sacred Heart, and the *communicatio idiomatum* in Christ, are given clear and basic treatment. Book II covers the *work* of Christ, Redemption, and gives a short but fine coverage of Soteriology (with extended treatment of the Resurrection and Ascension) in a little over 70 pages.

While the renowned scholarship of Karl Adam stands out in every chapter, the book is not meant to be scholarly. The chapters are class lectures based on class notes and form a basic text for the study of the Christological dogmas. Important source references are made within the text and there is not a single footnote in the whole book. To this reviewer, used to hearing the perennial student complaint that "all the important things are in the footnotes and the fine print," this feature is a great asset and a welcome change. Apart from a brief index of proper names, there are no other appendages.

This book may not appeal to those who like a kerygmatic approach to their theology; but to anyone who wants to know more about the theological mystery of Christ; or to review, keep up on, fill in on, and richly expand knowledge already received in a seminary dogma course; or to anyone who really wants to study and learn Christology as taught by an experienced and fine theologian, *The Christ of Faith* is well worth the rather reasonable price (for these days) of $6.00. — John H. Thirlkel, S.S., S.T.D., Kenmore, Washington.

The Sacred Canons

by John A. Abbo and Jerome D. Hannan

Herder, St. Louis, 1957, 2 vols. pp. 1807, $19.00

The first edition of this definitive work appeared in 1952 — a concise presentation of the current disciplinary norms of the Church as contained in the Code and in subsequent decisions of the Holy See. Procedural laws are included in condensed form. There is a bibliography and an exhaustive index numbering over 4500 entries. The type throughout is large and clear.

Jerome D. Hannan, A.M., LL.B., S.T.D., J.CD is none other than the learned Bishop of Scranton, elected to that see after many years of pastoral work, long experience in the Pittsburgh Chancery, and a decade or so of teaching Canon Law at The Catholic University, during which time he also edited *The Jurist*. We are happy to add that he has also contributed to THE PRIEST.

The Very Reverend John A. Abbo, S.T.L., J.C.D. spent ten years (1937-1947) in the diplomatic service of the Holy See and has since been professor at Seton Hall University in New Jersey.

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Two Portraits of St. Therese of Lisieux

by Etienne Robo

Newman Press, Westminster, Maryland, 1957, $3.25

Those who think of St. Therese in terms of the usual sugary image on display, would be in for a surprise were they to read this book or some of the other recent controversial literature about her. The surprise would not be unpleasant for everyone.

Father Robo, the author, a French priest now stationed in England, is an historical scholar, who as such is horrified and enraged by liberties which were casually taken with the facts concerning St. Therese. Her own natural sisters were sisters with her in religion and when she died in the Carmel in Lisieux they were in charge.

These good nuns were not the only ones at fault for history shows that some higher authorities agreed in the tampering with truth. The tampering did not conceal the real Saint but it did change the emphases in the lessons that her life had for the world.

Photographs of the Saint were gathered up and they were retouched and "improved" so that they "really looked like" the Sister Therese that remained in the memory of her sisters. The same motive inspired changes of words, omissions of passages and various other types of "editing" in the Saint's autobiography and other records.

That was a time when picture taking was not uncommon and so we have some unretouched photographs and they are much more attractive and appealing than the official variety. St. Therese was a fine looking woman but she was not sugary nor smug looking. She had good bone structure but not an oval face. When she was in her last stages of sickness her face remained a noble face but the ravages of sickness and suffering were there; however the official pictures conceal all this.

We have authentic photographs of the Saint, and we have authentic writing, chiefly her letters and her autobiography, called "The Story of a Soul." The latter was the great victim of the editors and improvers. There has been so much distrust over progressive emendations in this work that it was found necessary to publish in 1956 a photostatic copy of original handwritten manscript.

Father Robo and others object to the changes that were made not only on the grounds of the wrongheadedness of such tampering but also because the tampering concealed and blurred much that the world should know. St. Therese was a very modern sort of person and she knew suffering and the tortures of temptations to doubt, to be proud, to seek power over others, and so on. The true St. Therese in both words and pictures is very much more appealing to the intelligent person than the stereotype erected by her sisters. It was not that the good nuns and their muddle-headed advertisers wanted to make a saint out of a person who was not a saint, but that they did not understand the

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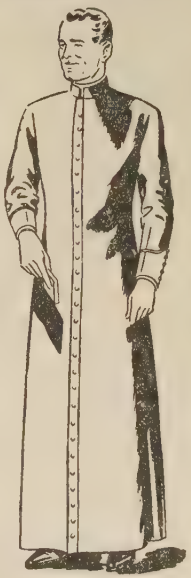

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full variety and dimensions of this saint and they would not let the truth speak for itself.

The full authentic documents, of course, were used in the canonical process that declared Therese to be a Saint. Father Robo is merciless and he spares no one, but he is not a debunker. Rather he is typical of a group of continental Catholic intellectuals who are so ruthless with the mistakes and bumblings of their fellow-Catholics, living and dead, that they verge on the cruel and intolerant. Their honest scholarship is helping the Church and actually serves the Church because it serves the truth. Natrona, La. — Charles Owen Rice, Natrona, Pa.

Charles Owen Rice,

The Window In The Wall

by Ronald Knox,

Sheed and Ward, New York, 1957
pp. 130; $2.75

USUALLY, as all of us know, volumes of reprinted sermons leave one cold. Like the rest of the late Msgr. Knox's production in an amazing range of interests, this little volume of reflective sermons on the Blessed Sacrament is different. They avoid the obvious and the commonplace, for the most part, and yet there is no apparent striving after the unusual or the startling. It tells much of their quality that they range over a stretch of years from 1926 to the present; they were all preached in the Church of Corpus Christi, in London, on the feast of Corpus Christi; they maintain astonishingly the same high level

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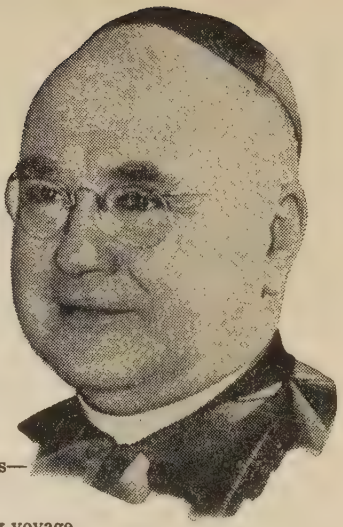

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of excellence; they must have been good to hear; they are good even to read. Knox always had something to say and always said it superbly.

Some of the parallels he draws may strike a down-to-earth reader as a trifle far-fetched. For example, one of these sermons opens with the story of Ruth and Naomi and Boaz and draws the moral that it is a pity so many of us, in our Holy Communions, are content to be mere gleaners in the harvest-field of the Eucharist rather than first-line reapers.

Some of the best thought is apt to appear by way of aside or mere incidental. For instance, the preacher says in one of these meditations, quite without connection with his current of thought at the moment, that Our Lord was the one and only person who ever came across the Blessed Mother without being the better for the meeting. True? Of course it is obviously and patently true; but who ever thought of saying it that way?

But that perhaps is an indication of the general quality of these short sermons; there are twenty of them in 130 pages: it says the old things, and says them in new fashion, says them so that even the obvious becomes fresh. Even the title of the volume indicates that. "The Window in the Wall" is the Sacred Host which permits the vision of faith to pierce through the wall that hides the supernatural. Knox himself is quoted as saying that these sermons over the thirty years he has been preaching on Corpus Christi in Maiden Lane give a sort of eucharistic commentary on the troubled history of the years before, during, and after the last war.

They do serve to bring the Eucharist to human problems as their divine solution; and above everything else, they always leave the reader, as they must have done for the listeners too, thinking; and what better can any sermon do? — F. J. Mueller, Blairsville, Pa.

The Insight of the Cure D'Ars

by Msgr. Francis Trochu

Newman, Westminster, Md., 1957, $1.75

THIS is another of the extracts Msgr. Trochu has made from

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Here is a book which American Catholics have been anxiously awaiting for many years. *$3.50*

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his excellent and authoritative life of the Cure d'Ars. The selection is limited to such stories from his life which illustrate the supernatural influences directing his care of souls. The term "insight" is intended to be comprehensive, including "discernment of spirits," clairvoyance, etc. When gathered together in this way, the stories accurately leave the impression that in this particular phase of his ministry the Cure was indeed an instrument of God.

The book will undoubtedly irritate the skeptic, and even provide some ammunition for his war against the Faith. It will perhaps foster among the credulous a thirst for miracles. But it must be inspiring for anyone who will read it sensibly, assured that all the episodes have been exactly documented, and that they are narrated just because they are extraordinary. The fact of God's working through His ordained instrument for the welfare of souls is nothing new. The case of the Cure is an unusually rich illustration of the fact, and cannot help being both interesting and edifying.

Priests, of course, will find deeper meaning in the book. These gifts, so frequent and eminent in Jean Baptiste-Marie Vianney, are not altogether foreign to priestly experience even today. The Holy Spirit is never wanting in generosity. But in addition to proving inspiring, the number and variety of its instances may help form a standard of judgment; for there

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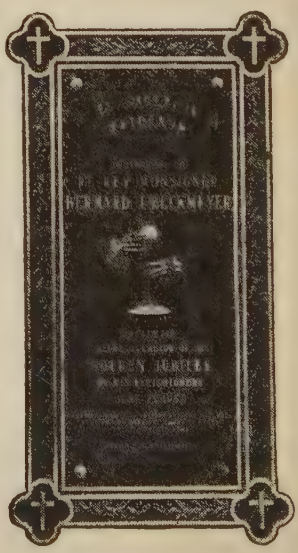

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is a distinction between what we often suppose to be "insight" and those illuminations which clearly arise from a source far above human discernment.—W.L.N.

South of Tokyo

by John J. Caldwell

Regnery, Chicago, 1957, 160 pp., $3.50

DR. Caldwell is an old hand on Far East questions. His latest book, *South of Tokyo,* is an important one for those concerned with the Far East and with Communism. The title looks broader in scope than the subject, which is mainly progress in Formosa and the scheming of Red China to lure the allegiance of the Overseas Chinese. However, the author's thesis is that Formosa and the Overseas Chinese will determine the future of the other nations *South of Tokyo.* This somehow justifies the broad scope of the title.

Lacking bibliography and many quotes from or references to other publications, the book stands or falls almost exclusively on the reliability of the author's experiences and first-hand information. Names and specifications are often omitted evidently to dodge libel suits, or to avoid jeopardizing the writer's informers. Much that he relates is of such nature that it can be known, confirmed, or denied by only a few people. For example, the buying off of newspaper men, reported on page 101. This reviewer has some information on events in Red China and Singapore and is in a position

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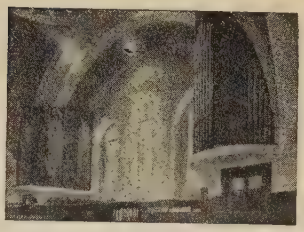

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to confirm as exactly true some ugly details of life in Red China mentioned by the author on page 74 and that to Americans may appear unbelievably vulgar. As for the Communistic activities among the students in Singapore, there are even more than Mr. Caldwell speaks of.

The writer has the right idea of the important role of Christianity in combating Communism. Though a son of Methodist Missionaries, he is not biased against us Catholics. However, he has seen very little of our efforts. But here and there he has some very good references to us. Yet, in one case probably it would have been more prudent not to refer directly to the work some specific Catholic missionaries are planning in a very critical area. This may call down trouble upon those missionaries.

The second half of the book contains much that will arouse American taxpayers' anger, either against the author for his charges or, if these are true, against the inefficiency of some U.S. officials abroad. Though the last two chapters purport to supply *The Antidote*, actually they contain many good suggestions, but offer no complete solution. The author himself admits in the last page that "a program needed to keep 170,000,000 people free has still not been formulated."

On the whole, the book is very interesting and educative. It is a valuable backing and contribution to the efforts of Christianity against Communism in the Far East. We wish that the book may find its way into all libraries. — B. M. Foschini, O.F.M., Oakland, California.

Currente Calamo

Continued from page 102

but began to lose some of his confidence in puzzlement as she slowed down and almost stopped her wig-wagging—"Whatever in the world could be wrong?"

As soon as he had finished he got Sister to one side to seek an explanation. "Your Excellency," she said simply, "I do not sign *everything* that is said, only the ideas."

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If you intend to make a Will, have sense enough to consult a lawyer, even though it may cost a few dollars to do so, because then you will have the right kind of a Will, instead of so many crazy Wills written by people who know nothing about the technicalities of drawing up a Will, with the result that 95% of what we might call self-drawn Wills are not worth the paper on which they are written.

One of the clauses in every Will refers to the "sound mind and disposing memory" of the person who makes the Will. Courts construe this phrase rather oddly, because Wills have been probated which left all the money of the testator for the care of poodle dogs, pet cats, and in one case we read of, to a chimpanzee! And then you have to contend with loving but often mercenary relatives. One supposedly Catholic Woman sued the Extension Society in days gone by for $200 left to the Extension Society for Masses for the repose of her father's soul!

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Correspondence

Profiteering Undertakers

Father Charles Gallagher, in the November issue, would classify as an exception the undertaker who is not guided by sound Christian principles in his business. Those who approach the question from a contrary point of view feel that personal experience has taught them that too many men in this profession have a hazy notion of charity and justice, which attitude may well have been propagated by the modern outlook on death and burial which too frequently seems to be dominated by a pagan rather than by a Christian influence. One priest expressed an extreme opinion recently when he said that he sometimes wondered how a funeral director can remain a good Catholic. While we readily admit this is an exaggerated indictment, it reflects the mind of many who question the ethics of undertakers who are guided by a contagious variety of greed in their dealings with the grieving.

We know of more than one family that was professionally persuaded to have a funeral far beyond their means. This was most noticeable after the insurance policies had been checked by a representative of the funeral director to determine that sufficient expenses for the funeral would be available. It isn't hard to convince people when they are immersed in grief and under intense emotional strain.

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the example foremost in my mind. At the time of the death of a member of my family, we requested that a notification be included with the obituary to the effect that flowers be omitted and that Mass intentions would be appreciated instead. In neither paper on the two days prior to the funeral did the announcement appear as requested. When pressed for an explanation, the undertaker declared that "florists must live, too" and that he had buried a florist the week before. The connection seemed obvious, and later, he admitted that there is an unwritten agreement between some florists and local undertakers that such announcements not be published. Such cases make it difficult to warm up to the idea of giving undertakers a break as suggested in Father Gallagher's article.

No one will deny that there are many conscientious undertakers who give real Christ-like service to those who come to them for assistance. But I would be reluctant to think that there is not considerable foundation for the stand innumerable priests take toward those who may wish to be recognized as solicitous for the welfare of the bereaved when actually they are guided by questionable business principles.

Father Bill
Pennsylvania

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Correspondence

pines is somewhat isolated from the main highways of the world. As a result I receive the October issue of THE PRIEST in November. In case, however, Father S. C. still has his boxes of candle stubs Brother Tiberius, S.V.D., St. Mary's Mission Seminary, Techny, Illinois would be very happy to receive them. Brother uses such candle stubs to make candles to be used at the seminary and in the missions.

Actually I would be happy to have such candle stubs myself, for candles have proved to be a substantial expense in my mission and I utilize what stubs I have for making new candles. It will be easier, though, for Father to send them to Techny and I might stand a chance of receiving some of Brother's candles someday as a gift.

Your magazine is a welcome visitor to my mission in Lacub, Abra. Filipino and European Fathers who have the chance of reading THE PRIEST also have praise for it.

Yours in Christ Jesus
Richard Kraft, S.V.D.
Catholic Rectory
Bangued, Abra
Philippines

Correction

I have just finished reading the article "Thomas Cardinal Wolsey" in the September issue of THE PRIEST. The author apparently made a mistake in assigning to Wolsey the obtaining of a decree "from Pope Clement XII" — p. 695, left column. Pope Clement XII reigned from 1730 to 1740.

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Encouraging Vocations

In the November issue of THE PRIEST — Currente Calamo — we are reminded that "one of the greatest needs of the Church in the United States today is a great increase in religious vocation to the convent."

It would be quite disturbing to find out an approximately certain percentage of priests in the United States today that

1. never talk about religious vocations,
2. discourage religious vocations,
3. believe that marriage, being a Sacrament, places the soul in a higher state of perfection, (Denzinger 980),
4. did not read the Encyclical Letter of Pius XII on virginity, and
5. sincerely believe that if a Sister leaves the convent it means that she had no vocation; therefore she does a holy thing by raising a family and her example is worthy of imitation.

But perhaps it would be more disturbing yet to find out the sort of spiritual food Sisters get from priests in their talks and exhortations. And Sisters are very delicate plants, at least in the first years of their religious life, that need much delicate care till they take roots and can more or less go on by themselves.

We are told the exact number of converts the average priest makes in each diocese. Perhaps it would not be irrelevant to try to ascertain how many girls were sent to the convent by the average priest in the United States.

Mind you, we are not doing so badly. America does have an impressive number of Sisters, thank God; but my contention is that we priests are responsible to a certain extent for the shortage felt in the ranks.

Sisters are not rained by clouds nor can they be ordered as we order a ton of coal. Sisters come from these red haired, blue eyed, freckled beautiful girls (brunettes, too) who are 17 and are undecided as to whether to marry the 6 foot 2 inch quarterback or to have Christ as their spouse. They go to the priest not without some trepidation and ask if he thinks they have a vocation.

Segundo Llorente, S.J.
Alakanuk, Alaska

'Masses On Retreat'

TO the priest whose name was withheld on page 1020 of the December issue ('Provide Masses On Retreat'): Be happy. You're lucky. None of us are allowed to say Mass at all on retreat! Obedience? Yes, Father. Feel better now?

Hoping we'll have your privileges soon.

In Christ,
Salpinx of J.A.N.
California

I think that complaint on page 1002 of your December issue about the place assigned for Mass during retreat was unfounded. I made my retreat there too and said Mass

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Correspondence

daily on an altar in that waiting room. I saw the "isolation booth" where Father said Mass, and while it was a little small, it was adequate for a private Mass.

The contrast made with Benediction and its solemnity does not hold. Our Reverend Host had to provide space enough so that all would be ready for breakfast at the proper time. All could not assemble in one place as at Benediction. Father said he is old. Perhaps he is harking back to the days when all came to the Bishop's Mass and received Communion.

I think our Reverend Host provided a "locus decens" for each of us to offer the Holy Sacrifice with the space at his disposal and I for one priest-retreatant am thankful to him.

Please, if you print this, omit my name.

Orations At The Requiem

MAYBE the author of Code and Cult in the November issue is not aware of a change concerning daily Requiem Masses (p. 896b).

I translate the last issue of "Paroisse et Liturgie": "On June 18, 1956, the Sacred Congregation of Rites decided that at daily Low Masses for the dead, the celebrant could not say two orations, but one or three. On Nov. 15, 1956, liberty was granted in this regard (therefore, one, two, or three orations)."

Respectfully yours,
C. Tourigny, O.M.I.
Message de l'Immaculee
Edmonton, Alberta

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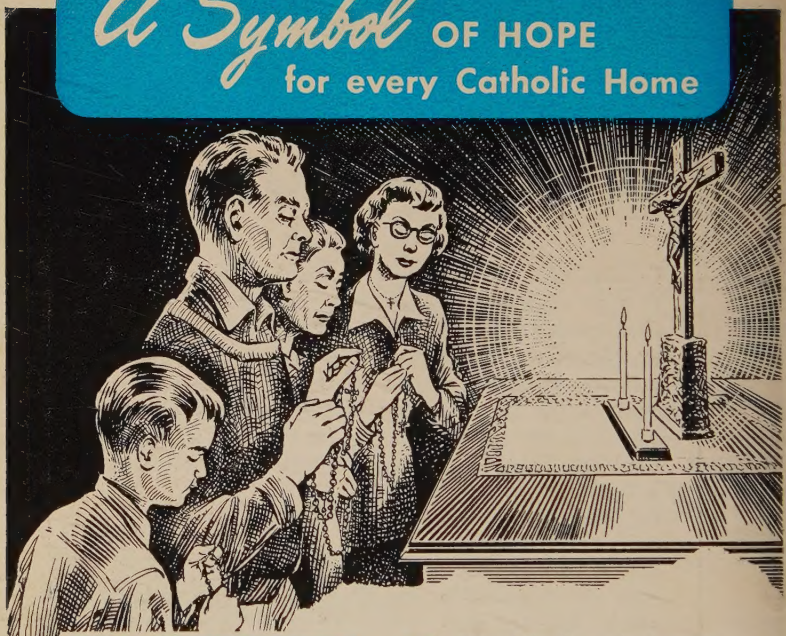

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